पूज्यपाद गुरुदेव ब्रह्मर्षि कृष्ण दत्त जी महाराज

1. **Divine Life of Gurudev**

Poojya Paad Gurudev was born on 15th September 1942 in a small village Khurrampur near Muradnagar(UP) approx 50 KMs from Delhi. He had an extraordinary quality, whenever he would lie down straight in shavasana his head will start moving sideways and he would chant the vedic hymns approx. 10 minutes followed by a lecture in ancient Sanskrit. After some years, on arrival at Village Barnava(UP), after chanting of Hymns the following lecture of approx 45 minutes on ancient vedic culture was started in Hindi and at the end there was again brief chanting of Vedic Hymns to conclude the discourse. The language of these hymns was ancient Sanskrit.

People who saw him doing so were caught by surprise that how can an illiterate and uneducated boy speak Sanskrit with such fluency. As he grew up his pronunciation became cleaner and deep thoughts expressed by him through examples of our ancient Rishis and Munis began to affect normal lives of people around him.

Everyone was amazed to know that only in that particular posture he could deliver those enchanting words. He explained this situation telling his own story from previous lives where he was designated as shringi-rishi (Who performed Putreshti yagya of King Dashrath). In the earliest of early times of "Satyuga" due to the curse of "Shri Adi Brahma" who was his GURUJI (teacher) he came here on this earth in Kalyuga . It was due to that curse that he was reincarnated on earth.

His divine lecture contained the secrets of this universe the vastness of God's creation science of everything present in the universe and explanation of various events by him in his previous lives in earlier times . He spoke at length about the lives of "Shri Rama" and "Shri Krishna" about their strong character and their dignity.

His words throw light on making a successful society, a society of character and values. He showed the way, laid the principles to build a strong life, mass and nation.

Till 20 years of his birth his divine words were affecting the lives of the people around him but then some learned personalities from Delhi started recording his lectures and their publication started in 1962 under the name of the organisation Vaidik Anusandhan Samiti till date.

The great soul "Shri Krishan Dutt or Guruji" for all of us had already told in his divine state that his life term was of 50 years and as he completed 50 Yrs he took heavenly abode in the year 1992.

During his lifetime his approx. 1500 lectures had been recorded and are being published till date. We expect your helping hand to spread his words to the world so that this great knowledge given by him can reach every person on this earth.

2. **PUBLISHERS NOTE**

Translation from one language to another is a very difficult task, as each of the languages represents a different philosophy of life and it is very hard to find out the words conveying the true spirit of the original expressions.

For example, the Sanskrit word 'Yajna' cannot be correctly translated in English. The translation "sacrificial fire" does not convey the true spirit of this word. Similar is the case with the other abstract technical terms. Brahamrishi Krishan Dutt Ji's speeches (in trance) contain such terms in great number and as a result of this we had to give up the idea of bringing out some previous translations by different translators. But as there was pressing demand for an English translation of Brahamrishiji's Hindi lectures (in trance) from a large number of people not knowing Hindi at all and, fortunately, finding in Prof. Guru

Prasad M. A., a man who could render the speeches in idiomatic English and convey the spirit of the original, we have now been able to place in your hands the English Translation of some of his Speaches. Still we do not claim that the English words used in translating the abstract technical terms convey the full meaning of the Sankrit words of the original text. The words considered nearest to the spirit of original Sanskrit words have been used. Where, even the nearest word is not found, the original word had to be used.

Shri Pritam Chand Vij helped us in organising this project and Dr. Divender Kumar, M.A. Ph. D. Delhi University provided helpful guidance.

We offer our thanks to all these gentlemen.

Inspite of our vigilance some printing errors on account of faulty proof reading may have crept in the text. All these will be corrected in the next edition.

July1972. **B. N. Sehgal**
III E-31, Lajpat Nagar, Publication Secretary
New Delhi-24 Vedic Anusandhan Samiti (Regd.)

3. **A CHALLENGE TO SCIENCE**

"Science is not enough" says Dr. Vannevar Bush, 'the father of the modern computer' and one of the foremost scientists of the United States today.

The discourses compiled here present a phenomenon supporting the view of this famous man of Science.

Here is a person, utterly illiterate in his conscious life, gushing forth unusual spiritual wisdom and a rare Hindi style in an unconscious state. No Scientific theory or psychological formulation would help explain the strange phenomenon.

Does this case present an evidence of proof of the theory of rebirth prevailing in India from times immemorial? We in this country would certainly believe that way.

This Scientist however has a challenge before him. Will he dare accept it and come forward to disprove the theory ?

4. **PREFACE**

May the Almighty bless all beings! My humble salutations to all Seers, Saints and Savants who tread on this earth and engage themselves in the gigantic task of uplifting the fallen man and put him on the path that leads to eternal bliss.

For some good reasons, it has been my cherished desire for a long time that the English translation of the discourses of Brahamrishi Krishan Dutt Ji may also be brought out. By God's grace the present book is towards that accomplishment only. The discourses presented herein were delivered by him originally in Hindi at different places and times.

Shri Brahamrishi Ji was an unlettered youth of about 30 years with no schooling of any sort. Yet, when he transcends into the state of trance (Yoga Samadhi), he gushes forth a stream of knowledge.

In February 1969 I brought out a Hindi compilation of his discourses entitled "THE SOUL OF SHRINGIRISHI, THE DISCIPLE OF THE ANCIENT SEER GURUDEV BRAHMA, IN KALIYUG, which met with great success and attracted a large number of readers to the ethical teachings of Shri Brahamrishi Ji.

The purpose of the present compilation in English is primarily to acquaint the English-speaking world with the profound scientific and spiritual knowledge as expounded, rather mysteriously, through Shri Brahamrishi Ji. The demand for this compilation has been prompted by the fact that the audience enjoy the spiritual nectar contained in the discourses while still wondering about its source. They visualize as if they are carried back to Satya-Yuga, the era predominant with Vedic culture, divinity, truth and righteousness. They feel as if they are driven into the spiritual ecstasy at the revelations made of

unfathomable depths and as if they are having a great Saga of Satyuga taking them to unscalable heights of spirituality through his discourses.

The credit of bringing out this compilation goes to those ardent scholars who have taken pains (of course with pleasure) in translating the discourses from Hindi to English and helped string them into a garland. They are (i) Prof. GURU PERSHAD M.A., retired head of Hindi department, Nivoda (Patna) who has translated 8 discourses in abridged form. (ii) Prof. BANARSI DAS JI ARORA, retired lecturer Camp College, Delhi who has rendered the translation of the discourses on the subject. "History of the Creation of the World etc. and (iii) Shri SHYAM SUNDER JI BANSAL B.Sc., a Telecommunications Engineer who has rendered the English version of the rest of the discourses with his back ground of scientific knowledge and to maintain the originality and flow of expositions as in Hindi versions. I am grateful to them for their kind assistance in undertaking and accomplishing the great job with a spirit of dedication.

The readers are requested to excuse the discrepancies that might have possibly crept in. Suggestions for future improvements are welcome. The readers are requested to dive deep into the subjects dealt with and drink the spiritual nectar from the divine discourses delivered through the person of Shri Brahamrishiji.

My thanks are to Mahatma Harparshadji, Shri Des Raj ji Trehan, Swami Mukta Nand ji Maharaj, Prem Kumar Vij, Dr. Devender Kumar Ph D. Delhi University, Shri Tribhaven Chander Hyderabad, Principal Vishnu Sahai Sadak, Shri B. Dikshat M. A. of Maharishi Daya Nand Samarak, Karnwas (Bulandshar) and many others who helped me in this divine task.

I pay my homage to my revered Gurudev Brahmarishi Yogeshwara Nandi ji Maharaj of Yoga Niketan, Rishikesh, without whose pious contact and blessings this book could not have been compiled.

Pritam Chand Vij
July, 1972,H2/14 Krishan Nagar, Delhi-51

5. **Roaming of the soul about the Universe through the medium of Yoga (Abridged)**

(Given on 19th Aug., 1962, at B. C. Park, New Delhi)
(Vide Hindi Book V, Last Discourse)

O Sages ! I have just finished the recitation of the Vedic hymns. I was singing the praises of the Great Architect - the Brahma, Vishnu and Shiva of this Universe who controls all. Man commits many crimes mentally or physically which go undetected by the worldly ruler, but cannot escape from the Creater who is within all of us. Yesterday, my dear Mahanand ji put forth a number of questions, but today I shall not mention them except that the person who rises above the general level of the common man acquires the capacity of possesing high principles, and hence we all must try to get higher and higher. But, however, we have been speaking daily. Today, I would request Lomash Muni to kindly express his valuable thoughts which may bring peace and welfare to all of us.

Maharishi Lomash's Speech

O, Noble Souls! O Gentle Bretheren! It is a matter of privilege to me that my Guru has permitted me to express my thoughts. But I do not deserve the great honour which he has given to me, still it is my duty to carry out his orders, and hence I shall try to put before you my thoughts which may be beneficial to the society of today.

First of all, we must sing the praises of our great Father, who is the Creator of our tongue, our ears, our eyes, our skin, our arms, our organ of generation, our feet and in short all our limbs, and pray to Him to strengthen all of them. But simply strengthening the limbs of the body is not enough for a proper and all round development of man. Spiritual development of man is as necessary as his physical development. But before dealing on the subject, I want to say a few words about Maharaj Krishna Chandra and Maharaj Ram Chandra. As ordered by my Guru, I want to declare that Maharaj Krishna Chandra, whom I had the good fortune of seeing in person, was a Yogi of the highest order, but it is most regrettable that the men and women of today have divested him all of his worth by attributing Godhead to him. As soon as we elevate the high Soul like that of Maharaj Krishna Chandra to the rank of

God, we at once take away from them the real values of their high personalities. Is it not ridiculous that people on the one hand adore Maharaj Krishna Chandra as God, and on the other, say that he had sixteen thousand wives ? Maharaj Krishna Chandra who was the foremost leading personage behind the great battle of Mahabharata, like a most shrewd politician, took recourse to diplomacy and deception in getting great warriors like Bhisma Pitamah and Dronacharya killed and bringing the battle to a successful end for the Pandavas. Now, it is a matter to be deeply thought over whether such actions can justifiably be said to be actions of God or those of a great politician. Not only this - not only was Maharaj Krishna Chandra a Great politician, but he was also a great Scientist. The age when Mahabharata was fought was highly advanced in the use of nuclear weapons, which were capable of destroying the entire world. It is difficult to say how the world would have survived had Maharaj Krishna Chandra not been living at that time. It goes to the credit of Maharaj Krishna Chandra that he could successfully arrest the bad effects of those weapons. He brought out such devices that the effects of those weapons could be confined only within certain areas and could not go beyond.

Similar has been the case with Maharaj Ram Chandra. Maharaj Ram Chandra possessed a very high Soul- a Soul of the Rishis, a Soul of the Solar sphere. He smashed the strong arrogance of the great king Ravana, and crushed him to death. He reached the zenith of his glory, and was most successful in establishing the bounds of propriety in the society. But what do people say about such a high personage ? They say that Ram orderd Lakshman to cut off the nose and ears of Somtiti, the Sister of King Ravana, when she came to him and expressed her evil desires, and Lakshman did accordingly. But how could a high personage like Ram allow Lakshmana to perform such a mean act and use his weapon against an unprotected person of the weaker sex-a woman ? Even an ordinary Kshatriya would not be prepared to do such an act. Now, the reason of casting such an allegation against Ram and Lakshman is that people have failed to appreciate the real meaning of the metaphorical use of the phrase 'to cut one's nose'. When the request of a woman holding such a high position, as that of being the sister of the great King Ravana, was not heeded to, and her desires were not met, it was nothing short of cutting off her nose and ears.

However, now I must come to the subject of my discourse today. Today I have been advised to speak on the glories of the Great Souls. Time is moving fast. Material Science is progressing day by day. But it has not covered as yet even half of the distance covered by the said science in the Dwapar Age. Some people say that like the so called incarnations of Maharaj Ram and Maharaj Krishna in the older times, there will take place in this age of Kaliyuga also an incarnation of Niskalank. This will come to be true only in the sense that there must be born a scientist, who will be as great as those of the Mahabharat period having the knowledge of carving out such delineations as were carved out by Maharaj Krishna during the battle of Mahabharat and by Lakshman in the Treta age.

It is good news that men of the modern age are going to travel round the Moon. The Scientists of today say that in former times people did not possess this knowledge. But they are mistaken. They do not know the past history. Naraintak, son of King Ravana prepared such machines in the Treta age, and in the Dwapar age Ghatotkachh, son of Bhim discovered machines to go to the Moon. It is said that my dear pupil Maharishi Udangani also acquired the knowledge of the real physical elements and travelled to the Moon. I have also come to learn, with the blessings of my Guru, what are the currents of the mind, in the body, and how do they function.

How the Spiritual Scientist acquires the knowledge of other Planets at will

When the currents of the mind are fixed in the inner heart and all the feelings of the intellect are concentrated, the inner heart functions as a vehicle in which the mind takes its seat and rises up from the body and roams about in the ethereal regions and celestial spheres. Now, the question is how does a Yogi know all these. When a combination is formed of the five Pranas (Life winds) viz. The Pran, Apan, Saman, Vyan and Udan, the soul gradually begins to leave off its earthly relations, enters Muladhar (i. e., the mystical centre above anus) and rising up reaches the Navel centre. At this stage, the soul has to face a strong current of several life-winds. But the Yogi, with a great effort, concentrates his intellectual feelings and his soul proceeds on with the life winds and reaches the Navel Centre. Then appears a certain Visanga (Unharmonious) phenomenon, and the soul learns that now it will have to face still stronger currents of the life-winds, but the Yogi undergoes all these hazards, crosses the Navel Centre

and, going up, reaches the heart centre. At this stage the soul with the life-winds and the primary elements transforms itself into a very light and subtle form. In its subtle form it enters the Throat (Kanth) Centre and then it feels that it has reached the region where the life-winds are highly subtle. Afterwards when the soul enters the Gharana (Nasal) Centre, the Yogi feels that he has reached a place where the Moon is diffusing its lustre and further feels that he is walking about between the Sun and the Moon. Then his soul reaches Triveni where it so appears that the Earth, the Sun and the Moon are going to join together.

On proceeding still further when the soul enters the Brahmrandhra (the aperture in the crown of the head) then all the achievements met with so far lose their significance and the soul comes in contact with a strong light and it plunges itself into that ocean of light. It attains the knowledge of the great creation of God. When the soul is at Muladhar, it has six petals, when it rises up to navel it develops into twelve and when it comes to the heart it forms twenty-four petals. Eventually when it reaches Brahmrandhra the petals become very large in number.

Again, when the Kundalini (a mystical sleeping energy seated in the Muladhar coiling like a serpent) awakens into the Muladhar, then the soul in a more subtle form rises up through the spinal cord and after passing through a number of other mystical centres gets quite unsmeared and becomes capable of perceiving the supreme being.

When a Yogi acquires all the above mentioned knowledge, he learns the capacity to let his soul leave the gross body at will and roam about in the desired planets.

Today the world is moving fast towards material progress. Man is going to the Moon. Various types of planes are being constructed These are all good. But the matter of concern is that there is no peace in the world. It has been our privilege that our culture has always spread peace in the world, but it is a matter of regret that today we are seeking guidance from the culture of other nations and we are trying to follow their footsteps. The reason is that our conscience has grown so weak that we are afraid of adopting our own culture with the result that the same is growing feeble. Today we are ignoring our own culture and giving preference to those of others thinking that in this way we might be able to produce great scientists.l But we forget wherefrom has the modern science sprung up-where lies its fountain-head ? That fountain head lies hidden in the Vedas, in the Upanishads and in the teachings of the ancient Maharshis. Alas, no attempt is being made to revive that knowledge !

How does contact take place with other souls living in the ethereal spheres ?

Gurudeva ! I have keenly observed through my subtle body the world where your earthly body exists at present-where this ethereal voice is reaching now, and found that the people there are confused. They call Gurudeva by the name of Brahmchari and are perplexed to know where do these discourses come from-how does it occur ? This phenomenon is getting more and more wonderful everyday. This also is a proof of our high culture. I am not going to give an explanation of all these which are happening. But one thing is clear, by the Yogic command of Guruji, a revival of souls takes place, contact is made with the souls in their subtle bodies living in the ethereal spheres and then discourses commence. But how do all these happen ? The man of today wants to have an answer to the above question, through his faculty of reasoning, through the modern material science and through his insignificant knowledge. But an answer to the question is not possible through any or all of the above means. This yogic subject will come to be known only when man will be able to make a journey to the Moon, to the Sun, to Jupiter and to the other planets without the help of any mechanical instrument. An answer today is not possible.

Now, I would request Guruji to kindly express his thoughts and allow me to stop here.

Guru, O Sages ! You have just now heard my dear Lomash. What ever he said was highly intelligent, noble and wonderful. I am highly pleased to hear his talk and I offer my hearty thanks to him. I have already spoken in the beginning today whatever I had to say and now there is nothing to add to what Lomash Muni has said, and so the discourse of today must come to a close. Now, we shall disperse after reciting the Vedic hymns.

6. **Some Aspects of the Conduct of Yoga : Whether two souls may exist in one body ?**

(Discourse given on the 9th December 1962 at 8.30 P.M. at Arya Samaj Chunamandi, Paharganj, New Delhi vide Book III, page 54, 2nd Edition) **(Abridged)**

O Sages ! I have just now finished reciting the Vedic Hymns, which are the invaluable treasure of God, and are a source of constant pleasure to the heart and for which we are highly indebted to Him. But there are persons who are not prepared to accept this indebtedness to God. They do not believe in the existence of God and say that the world is functioning automatically by natural laws and there is no God to control them. Such persons are highly mistaken. They must know that when the world is controlled by some laws there must be a controller. But, however, this is not the subject of my talk today. Today, I want to speak something about Yoga.

Yoga is such a gift of God that with the help of it man can reach to any height, and can even attain the Supreme. So the question today before us, is how to acquire the knowledge of that priceless gift-how to be a Yogi ? In order to be a Yogi, the first and foremost thing which is required is to mould our mode of thinking. We must find out our defects and weaknesses and must not look to the defects and weaknesses of others. When we shall find out and know all our defects and weaknesses, only then we shall be able to achieve (1) Dharna i.e. steady abstraction of mind, (2) Dhyan i.e. abstract contemplation and (3) Samadhi i.e. perfect absorption of thought into the one object of the Supreme Spirit. When a man practises Dharna, Dhyan and Samadhi, he realizes how fast-moving the mind is.

Several question sarise in connection with the practice of Yoga. One of such questions is whether two souls can exist simultaneously in one single body? Such questions are put forward by only those who are ignorant of the real process of Yogic practice-who simply go on announcing that they are Yogis, but in fact do not know what really Yoga is, and what are the different stages which the soul has to pass in the practice of Yoga. It is nothing but vanity, if a man, who has not practised a constant recitation of the Gayatri Mantra staying at a fixed place, nor has gained accomplishment in the required field, declares that he is a Yogi and that he possesses a complete knowledge of the Divine. So the first thing is that man should know his short comings and then he will be able to realize the vastness of the Universe and to practise Dharna, Dhyan and Samadhi. so we must proceed on this path after reciting Mother Gayatri.

Once dear Mahananda said that the man of today was getting devoid of knowledge day by day and had gone far far away from Yoga. I have seen those days when every man and woman did possess at least some knowledge of Yoga. Where are those days now ? I always pray, "O God ! when those days will come again when every man and woman would pronounce the Vedic Mantras from his or her mouth ? O God ! a social upheaval is the need of the day. The society of today is full of arrogant persons. But arrogance is the bane of society. It must destroy the man possessing it. So men should be free from arrogance and be full of learning and politeness."

Thus, in order to be a Yogi, a man should first of all drive out arrogance from his mind. Unless a man shuns his ego and makes himself free from all his defects and weaknesses he can never be a Yogi. After making himself free from all his defects he should practise Pranayam. When the practice of Pranayam matures, the soul by means of the Kumbhak and Rechak exercises of Pranayam reaches the Muladhar Centre and then the man becomes capable of knowing what are the elements which constitute the body and how does the body function. The soul then proceeds further and reaches the Naval Centre which is regarded as the Centre of the body, and there it is felt how vast and wonderful are the tubular organs of the body. Proceeding further the soul realizes such elements which are not visible to the eye. And proceeding on still further the soul reaches gradually the Heart, Nasal, Brahmrandhra and Void Centres. The Yogi then comprehends the infinite creation of God.

How do two souls happen to appear in the same body

O Sages ! My dear Mahanandji once questioned how do two souls happen to appear in one single body. I must say in this respect two souls do never appear in any one body. Then, according to Mahanandji, people naturally ask how does the soul of Mahanandji come in this body ? A deep consideration is required to be given in this matter. It is not possible for a man of ordinary learning to go deep into this question. Only a Yogi of high order can comprehend how the soul is functioning and how is the Voice coming out. Today man wants to know all these secrets through his ordinary intellect. But anybody who has not gone deep into the secrets of Mother Gayatri, brings his throat, his heart and his entire self in close contact with her.

O Sages, just as a child always longs for its mother-the mother who always caresses the child and sings melodious songs for it while it lies comfortably in the cradle, similarly the soul longs for its mother, the mother who is all-pervading and the creator of the world. The soul has learnt to speak from the songs which it heard from its mother and has been able to live in this world with the help of the nourishment it got from her lap. A man, in order to be a Yogi, must deeply consider over all these matters and then try to know the secrets of the Yogic functions. When a Yogi acquires a complete knowledge of all the different functions, some wonderful changes take place in him. He now becomes able to know all the three forms of the body i.e. the gross, subtle and causal forms, and through the practice of Dharna, Dhyan and Samadhi becomes successful in geeting the Tanmatras (i.e. the five elements in their minute forms) submerged into the mind. The mind gets submerged into the intellect. The intellect gets submerged into the heart. All the objects of the organs of perception and action also get submerged into the heart. And now the soul dominates over all of them and acquires the capacity to leave off the gross body at will and roam over anywhere it may desire, in its subtle body. In this manner, O Sages ! The soul of a Yogi may come in contact with that of another, for a short while-for a few moments only. It does not mean that an ordinary body keeps more than one soul within it. Chittrawali Widnam Yantra (modern Television) in Mahabharta age

In the Dwapar age, Maharaja Dhrit Rashtra expressed his desire to get in detail a description of the battle of Mahabharta from Sanjaya and it is said, that Lord Krishna provided Sanjaya with divine eyes for this purpose. But in fact, Sanjaya could get a detailed account of the battle of Mahabharta and convey the same to Maharaja Dhritrastra only with the help of material Science. Today we see that messages are conveyed through the medium of instruments. This can also be done with the help of spiritual science. Those possessing the spiritual science know how are the souls are associated. As a matter of emergency this body has been made to function as an instrument. Contact with the souls in their subtle bodies is established and their speeches are delivered through my body. Thus two souls do not come together in one single body, rather what does happen is that the soul of the body rises up and gets in contact with souls in their subtle bodies and as a result of the contact their voices are transmitted through the medium of this body. In order to fully comprehend the secrets of the above, it is necessary that a man should, first of all be free from his shortcomings, be polite and well versed in the Yogic practices and must have a sound knowledge of the spiritual science. A knowledge of the material science only will not be sufficient. It must be accompanied with a knowledge of the spiritual science.

O Sages ! A person who has not acquired the Knowledge of spiritual science and says that he possesses all the learning of God is simply talking high-sounding words and nothing more. Such persons may attain worldly knowledge but not spiritual knowledge. In order to attain spiritual knowledge and be a spiritual scientist it is necessary that a person must proceed on the path of Yoga and attain proficiency in its practice.

O Son ! This is my talk of today. The substance of all that I told today is that we must, in order to have a full knowledge of the material and spiritual sciences, follow the path of Yoga. We must not look to the defects of others but to those of our own. We must be grave and polite. Only then our life will be great and noble. Here comes to an end my talk of today.

7. **The State of the soul after death**

(Discourse given on the 27th Sept. 1964 at Kotli Basti Jammu)

(Vide Book II Discourse No. 5)

(Abridged)

O Sages ! I was just reciting a few Vedic Hymns in the Jata accent which were highly pleasing to the soul. The hymns were so beautiful and fascinating that it appeared as if the tongue, heart, mind and other organs were all getting united in a melodious repose.

O Son ! Times have changed now. There was a time when even a lion acted like a tame animal when the Vedic hymns were recited before it from the core of the heart. Once it actually so happened. Long ago I saw a lion sitting at the feet of my revered Gurudeva in his Ashrama. This could be possible on account of the sacred environment of the Ashrama. The atmosphere of the Ashrama was, as if, always vibrating with the chanting of the Vedic Mantras, and emitting the fragrance of purity. Anybody whether a beast, a bird or a man, who came in contact of the Ashrama, was at once overwhelmed with the purity

of the place and his violent instincts left him. The Vedic knowledge is that priceless treasure that teaches a man to be non violent and elevates him. But the world of today knows only to speak highly of the Vedas and is not ready to follow their teachings. But the utterings of the Vedic hymns are only effective when they are brought into practice. If we are not ready to do that, there is no use of reciting them.

O Sages ! Today, I intend to give a serious talk on the subject matter of the soul. The soul dwells in the body with its family. Its family consists of the intellect, the mind, the five organs of perception, the five organs of action and the five life-winds. We have to think over the different functions of these family members. A man has the capacity of memorizing and thinking in his mind, the capacity of working in the organs of action, the capacity of acquiring knowledge in his organs of perception and the capacity of rising up with the help of the Vaishwanara Agni in his life-winds. And above all these, is his intellect with its capacity of reasoning which controls all of them. The place near the soul is called the heart. Any matter which appears in the intellect is transferred to the heart. Heart (Chit mandal) is the place where the impressions of all the past lives of a man are recorded. Then there is the soul which has to take birth again and again on account of these members of its family.

O Sages ! Had the soul not been attached to these family-members there would have been no necessity of its coming to this world again and again. Just as a business man goes out from his home to far off countries for the purpose of trade, leaving behind his dear wife and children, but he remains always anxious to return home to see his family members, and hence he has to come to his house without fail, similarly the soul which has its abode in the heart is compelled to come back to the world in the frame of a body.

The elements that accompany the soul after death.

Now the question arises what are those materials which accompany the soul when it departs from the body. Our philosophers have discussed this matter and said that when the soul leaves the body it is accompanied with the subtle body which is composed of seventeen elements in their subtle forms. These seventeen elements consist of the five organs of action, the five organs of perception, the five life-winds, the mind and the intellect. Further the thoughts and feelings which predominate the mind of a man at the time of his death continue to influence the soul even after death and after death the soul enjoys the company of other similar souls in subtle bodies in the ether. There are different categories of souls which exist in the ether. They are (1) those having Sattwaguna i.e., the quality of goodness and purity, (2) those having Rajasguna i.e., the quality of being highly active and (3) those having the Tamasguna i.e. the quality of darkness and ignorance.

The state of soul after death

O Sages ! My dear Mahanandji once stated that after death the soul roams in the ether for a period of thirteen days. I would have accepted his words but evidences tell otherwise. There are instances in which souls took rebirth soon after death, while on the other hand there are other instances also in which souls have continued to roam in the ether for hundreds of years, One thing however, is certain. A soul has to take birth after death according to his deeds performed in the life-time. The third category of souls described above viz; the souls having the Tamasguna or the quality of darkness and ignorance, on leaving this world, roam for a period of thirteen days in company of other souls of the same category and then they must come back and take birth in this world, while the souls of the first category viz. The soul having the Sattwaguna, if they so desire, may come back to this world after one month of the death or may enjoy the company of liberated souls for even hundreds & thousands of years in the ether, just like the soul of my dear Mahanandji.

Engagement of the soul after death

Now, the other question is how is the soul engaged while it is in ether for hundreds of years ? The answer to this question is that the soul is never without engagement. A soul having the Tamasguna roams about for thirteen days in a certain type of air called Shringaketu and is engaged with other souls having the Tamasguna, and then leaving aside the past memories takes rebirth. A soul having the Sattwaguna is also not without engagement. It roams about in three types of airs named Indra, Mricha and Saumbhau and rules over the five elements of nature which exist there in subtle forms, and in this way is engaged with the other souls having the Sattwaguna roaming there, and then acording to his deeds takes rebirth. A question arises in this connection whether the soul is gross or subtle ? When it

rules over nature, should it be supposed that the soul is gross ? Because one ruling over Nature should be gross. But this is not correct. In fact Nature too is as subtle as the soul, and just as in this world a gross body is ruled over by another gross body, so there in the ether a subtle body is ruled over by another subtle body.

Destiny of the soul which passes out through different apertures of the body

Now, there is another aspect of the matter. The human body consists of nine apertures. These are the two eyes, the two noses, the two ears, the mouth, the organ of generation and the anus. There is also a tenth aperture called Brahmarandhra, but this is for the Yogis only. Those souls which pass out of the body, through the apertures of the organ of generation and the anus take their birth again in the bodies of worms residing in the faeces and urine, those souls which pass out through the aperture of the mouth take their birth in the bodies of poisonous creatures such as serpents, those which pass out through the apertures of the nose take their birth as human beings, those which pass out through the ears take birth as creatures flying in the air those which pass out through the eyes take birth as animals of water and those which pass out through Brahmarandra take birth as human beings of high order possessing the Sattwangunas. It has been stated above that the souls passing out through the nose take birth in the form of human beings, but these souls also are divided into two categories viz. Those passing out through the right aperture of the nose (Suryaswara) and those passing out through the left aperture (Chandraswara). Now the latter of them i.e. those passing out through the left nose take birth as persons possessing the quality of Tamasgunas and the former i.e., those passing out through the right nose take birth as persons possessing either the Sattwagunas, or the Rajasgunas, or both. And O Sages ! as I have stated above the souls which pass out through the Brahmarandra are those which enjoy the company of liberated souls in the ether, and are themselves approaching liberation. Such souls take birth with the purpose of raising others, elevating the nation, and thus performing some noble and high deeds for the uplift of the society. These are the teachings of Mother Gargi which I have stated today.

The subject matter of my discourse today is what is the state of the soul after death and before rebirth ? I have tried to explain these matters before you, but this is a very intricate philosophical subject and can be fully grasped only by a deep study of the Vedas. Sages ! What is the purpose of my talk today on this serious subject related to the soul ? The purpose of my talk is that man should have the knowledge of his duties. What he should do and what he should not ? I remember a fable in this connection.

Once it so happened that the sage Narad, while roaming on the earth, saw a large number of persons going to Ganga to take a dip therein. He asked them "Where are all of you going ?" They replied, "Sir, we are going to take a bath in the Ganga."

"But for what purpose, ?"

"Sir, we are doing so for the purpose of leaving all our sins in the Ganga."

Now Narad thought that Ganga must be a great sinner because she collects in herself the sins of all the persons. So he went to Ganga and spoke to her," O Ganga ! You must be a great sinner. You gather together in yourself the sins of all the persons," Ganga replied, "O Sir, how can I be a sinner ? I simply carry away all the sins of the people and offer them to the Ocean," Then Narad took leave of Ganga and approached the Ocean and spoke to him, " Sir, I want to say something to you. I was just travelling on the land of the mortals when I saw a large crowd going to take a bath in the Ganga. I asked them where were they all going ? They replied that they all were going to take a bath in the Ganga and leave off all their sins therein. I then approached Ganga and spoke to her that she was a great sinner befause she was gathering in herself all the sins of the people. But Ganga replied that she carried all the sins to the Ocean. ? And so I want to tell you that you are accumulating in yourself a large mass of sins." The Ocean replied, O Narad ! What a simple fellow you are ! Where do I accumulate all the sins ? I simply pass on all the sins to the clouds." Narad then approached the clouds and said to them. "O Coulds, you are great sinners. The people leave off their sins in the Ganga, Ganga carries them to the ocean and the ocean passes on those sins to you. Thus you are the store-house of all sins." The clouds replied, "O Narad ! we too are not the sinners. We pour down with the rains all the sins on the people. Thus the sins reach wherefrom they started."

The purpose of reproducing this fable is that the sins committed by a person must fall on him. They can never be washed away. The fruits of actions perfomed by a person must be borne by him. They cannot be shared by any one else in the world. So, O Sages ! If you will perform the actions necessary to acquire knowledge of the Self, only then you will be able to know the true nature of the Supreme. Hence you must perform only high and noble actions so that you may be able to rule over Nature and you must not act in such a way that Nature may rule over you. Never allow yourself to be subjugated by the low instincts of Nature, and always try to subdue them and attain the Supreme.

The subject matter of today's discourse was to think over the family members of the soul which consist of the five organs of perception, the five organs of action, the five life-winds, the mind and the intellect. When the soul roams in the ether it is enclosed in a body consisting of the above mentioned seventeen elements in their subtle forms. Besides the above mentioned subtle body consisting of the said seventeen elements the soul has also a causal body which consists of knowledge and perseverance only. When the mind, intellect and all other elements retire, only the two innate qualities of the soul-knowledge and perseverance remain with it.

Mahanand "Then O Sir ! Is the mind not existing from eternity ?" Who feels pleasure and pain.

"O Son ! The existence of the mind depends upon the existence of action. As long as action exists it has to be recorded within and hence there lies the necessity of mind. As soon as the necessity of recording disappears the existence of mind also remains no more. Mind is needed only for so long as the soul is bound with the cycle of transmigration. As soon as the soul is liberated from that cycle its relation with the mind teminates, and it enjoys eternal bliss."

Who enjoys eternal bliss.

Mahanand "O Sir, when the relation of the mind with the soul is terminated who enjoys the eternal bliss ?

"O Son ! It is the soul which enjoys the eternal bliss."

"Then Sir ! Has the soul also got the power of reasoning ? Who feels pleasure and pain -the mind or the soul ?"

"Son ! It is the mind which has the power of feeling pleasure and pain".

"Then how can it be accepted that in the state of liberation the soul enjoys eternal bliss without the aid of the mind ?"

"It must be understood here that there is a difference between bliss and pleasure or pain. The feeling of pleasure and pain is derived from Nature and is realized by the mind through the medium of the organs of perception. Thus pleasure and pain are products of nature and these, together with the mind and other organs of the body are all material while bliss is spiritual and this being an innate quality of the soul can be enjoyed by it without the aid of the mind."

"Right Sir ! The mind is made of matter and realizes the material pleasure and pain. But, Sir ! does the mind not realize God ?"

"O Son ! Mind is material and the mind together with other material objects is related to the soul. Material objects cannot attain God. Soul alone can attain God and when it attains God its material relations cease. Just as a child, when in the womb of its mother gets its nourishment from the body of the mother but as soon as the pregnancy matures and delivery takes place all the connections of the child with the body of the mother cease, similarly when the soul attains God all its relations with the material objects come to an end. "

And here comes to end my discourse of today.

8. **Spiritual Lights**

(Lecture delivered by Shri Krishna Dutt Ji Brahmchari on the 12th April, 71 at Yoga-Niketan Rishikesh).
Preambulatory talk by Yogiraj Swami Yogeshwara Nand Ji before the lecture.

I have had some introduction of Brahmchari Ji. Accordingly, as I understand, if any body asks him anything, he does not necessarily dwell upon that subject in the course of his lecture. But it has been noticed that his sub-conscience which is as good as a temple, is always open for the Yogis in the form of a 'dharmashala'. Any such one can have an access and stay there. Earlier also one or two yogis have entered there and were responsible for the particular performance through his body. If it were his own knowledge (i.e. acquired in this very birth) he could in all probability, deliver the same to you consciously

face to face. But the knowledge expressed through his person (in the state of trance) had been built up successively for thousands of years as he has been taking births. When he goes into the state of trance, only then the gateway of knowledge and wisdom reposed in him is unloicked. If it were something of a manipulated, cooked-hooked or a trained affair, he could utter all this wisdom consciously at his will at all times. But he is able to deliver his lecture only after entering into the particular state of trance.

It is a matter of great privilege for our India that we have a Yogi of his type in out midst. I also tried to oscillate my neck like him for a minute or so. In that short duration only my head started reeling. But it is a super natural or divine gift to him that he continues to oscillate his neck for an hour together and, in that state, words are uttered from him constituting profound knowledge and wisdom. May he live long ! I am wishing that as a sanyasi. This is my prayer !.

The manner in which he chants Vedic mantras and thereby propagates Vedic knowledge is a matter of great significance for us. No sermon of his is without reference to the Vedas. It looks as if he has incarnated only for the restoration of the Vedas and for the protection of the ancient Aryan culture. Although he is in the form of a man and a man is never omniscient whether he be a divine soul or a Yogi, nevertheless we always get newer and newer pieces of knowledge expounded in his lectures.

Today I would like to urge upon him to describe the divine lights or radiations which emanate from 'Brahmrandra' (the seat of intellect) and from the heart (the seat or feelings and emotions). The subject may not be of much significance for the external world but, from the Yogic view point, it has a great bearing. With the help of Yogic vision I shall propagate the Divine lights through him. I hope he will make a specific elaboration about them on the basis of his own realization or as described by the ancient seers. I have described about 24 types of Divine radiations viz 'Satvic Jyoti', 'Bhaskar Jyoti', and 'Usha Jyoti' etc. pertaining to the senses, mind, intellect and organs of action. I hope that Brahmchari ji will throw further light upon these radiations. I am a Yogi of the present and he is a Yogi of the past. Let the Present and the Past co-ordinate to-day. You will please listen to him very calmly. I shall pray to God and also implore his subconscience for the sprouting of the knowledge latent therein and its expression through the words uttered from his mouth.

So spake Brahmchari Krishan Dutt Ji.

Be blessed !

Look sages ! Today again, as before, I had been revelling in the enchantment of some Ved-mantras. You must have also taken note of as to which of the Ved-mantras were recited by me today. In our culture the novel system of study and education has been recognized traditionally as holy and whole-some. The Ved-mantra which reverbarates with the man's heart beams out an extraordinary halo of glory. If the heart is not aligned with the recital of the Ved-mantra, no sense of pleasure is derived.

Today where is our Vedic recital pointing to ? Playing in tune with the subject-matter of the verses, I shall be dwelling upon those yogic thoughts, based on which our sages and seers have given out profound expressions. These expressions have been magnanimous and sublime from generations to generations. In our cultural tradition great philosophers, thinkers and austere practitioners used to sit together and deliberate upon a subject. To-day again I would like to put before you some of the views which the 'rishis' (sages) of yore used to dwell upon through years of research, experience and realization.

Once Maharishi Prabhan, Sandalya ji and Maharishi Kakari Muni Maharaj, all the three seekers of Truth, approached Maharishi Bhringi and asked, "Sir ! This species the human being is always curious to know about something or the other more and more. Why such an inquisitiveness, such a craving for knowledge remains in his bosom ? We would like to know something about this particualr craze".

With these words of the seekers, Maharishi Bhringi, in his turn, approached Maharishi Bharadwaj because the latter was well versed in physical sciences and also knew how to collaborate them with spiritual wisdom. In his times Maharishi Bharadwaj used to express much about voice-culture, mind and intellect in various ways. He would make great effort in collaborating physical sciences with spiritual wisdom, and it was his earnest desire to show that path to the world where both types of knowledge could go hand in hand. When that group of seekers reached his door, he said to Maharishi Bhringi.

"Welcome Maharishi Bhringi, the sage borne in Agni lineage ! How have you happened to grace my place ?"

Maharishi Bhringi said, "Sir ! we want to know why man is ever intent to know, what is the basic reason behind it ?" There upon the rishi (Bharadwaj) observed. "The seat of intellect, which we call as 'Brahmrandra' has very fine conducting nerves which have their bearings with various worlds (the lokas) and with the five Tanmatras (subtlenesses). As a matter of fact the entire cosmos is said to have evolved out of the five 'Tan matras'. The heart of man is also like the cosmos. The cosmos is the heart of God. The various types of thought waves in man's heart, having become subtle, tend to be patent. So to say, the seeds, which were latent in the sleeping state become patent and start sprouting forth. The entire process owes its expression which to the very nature of the cosmos at large viewed microscopically, is said to be the heart of God. The cosmos is pregnant with sound vibrations. The various notes produced by the five Tanmatras permute, combine and compound themselves and impart to the cosmos an extraordinary character. Thousands of thought waves propagate in it. Vibrations of the vital force, 'Pran Shakti," animate it".

My dear Rishivars (sages) ! let me put it again in my own words. What is the fundamental cause of that inquisitiveness which is expressive of the man's heart ? Our tiny brain, which is the repository of what is called as the 'Brahmrandra' in the upper cavity in the skull has nerve pleuxes. It has various types of conducting nerves which have their bearings on the mind. The various vibrations of the mind are related to the various nerves. Some nerve is related to the Dhruv sphere, Some other is related to the Jethaye Star ! another one is related to Mars ! still another is related to the Moon. Similarly there are others which are related to the Sun, the Aruni sphere, Arundti sphere, Rohini star, the Manketu star, the Vashishtha Mandal, the Krika Mandal and so on. Those vibrations of the mind, which are in the sprouted-seed-form are nothing but the inquisitiveness of the mind. Because from mind only these vibrations actuate the nerves. The mind belongs to the world of matter. (the Prakriti), Nature. Therefore this entire planetarium of Nature, with all the worlds, constituting it, has relation with the mind through the nerves.

There are 84 types of waves which have been accepted by us originating from the mind. Accordingly these 84 types of waves are connected with the Brahmrandra. Again from each nerve there are about 72 types of waves which have their bearings with the various worlds and with the various Suns. When these waves of the mind with their vibrations, begin resurrecting the subtle body, at that time the Yogi, or the elevated being with the subtle body, starts realizing the vastness of this phenomenon-world. He experiences the capacity to pervade the various worlds.

My beloved seers ! I would not like to dive deeper into the subject. The undulations of the mind begin to translate themselves into the expressions of the intellect. Twenty-one types of Tanmatras (subtlenesses) begin to spring from the intellect. They have their bearings with the worlds of this vast universe, nay with the entire cosmos. Just as, when ghee is poured or offered into the fire, the fire is set ablaze, similarly these radiatoins from the intellect viz. Shvetketu, Rinika, Adhyat, Prachi, Astam etc. are induced into the cosmic world and produce beautiful, glorious waves.

What is the 'ghee', the essence which pervades the cosmic world ? Look sages, ! What is called as Prana in our concepts has been considered as the pervading essence of the cosmic creation. 'This Prana' brings intellect into operation and when Prana & intellect come in contact with each other in cosmic, at that time the Yogi gets, into a state of static equilibrium and he acquires complete control over consciousness. The combination of knowledge and organs of action, through intellect, comes in contact with the mind stuff (chita) the strength of senses (Indriyas) bearing potent, each of these gives rise to the radiations and these radiations gaining strength come in contact with "Dev Loka". Then the Yogi aquired knowldge of the working of the physical, subtle and causal bodies. Oh sages ! Maharishi Bhardwaj, while analysing words uttered by the mouth called Vayashti (pertaining to individual) said that the words thus uttered when pass from an individual to the cosmos, they give rise to thousands of radiations. Just as we communicate our thoughts to the cosmos through instruments. (the Radio) similarly a Yogi exerts his influence on others at a distance by concertrating his thoughts. Rishi Bharadwaj advises to control our thoughtwaves, because these very thoughtwaves are part of Yoga. When these thoughts are dominated by 'Satwaguna' (purity), the word uttered by the mouth goes round the world 284 times in a moment and when it is dominated by 'Rajoguna' (activity based on desires), it revolves round the earth 384 times in a moment and when dominated by 'Tamoguna' (inertia), it goes round the earth 484 times in a moment. The Rishi advises not to utter impure words because if these impure words

come into contact with the mind stuff (Anta Karna) of a saint his intellect will become polluted. Thus the impure words not only exert their impact on saints and Yogis, but also influence men at large.This will result in the loss of confidence in him leading to his worldly death. You will know your physical body only when you will acquire knowledge of yogic secrets.

Oh sages ! it is necessary to acquire knowledge of the physical body before getting knowledge of the subtle body. Our Heart has two fold functions, one is connected with the 'Chita' and the other with the mind. There is a difference in the two functions. On this basis, Nature has three aspects ; 'Satoguna', 'Rajoguna' and 'Tamoguna'. Mind is a product of Nature. Nature's three characteristics will be reflected in the mind's working. Thus there appears a difference between Heart's vibrations and mind's vibrations. What ever "Chaitna" emerges from the senses through the mind, has many forms i.e. our organs of touch, organs of hearing, organs of seeing and organs of smelling, Rishi Bharadwaj says, that millions of atoms pass into the stmosphere from 'Prana' which originate from the Navel. A scientist invents an instrument from these atoms. What is this instrument ? It is the image of that man who has breathed out those atoms.

Oh sages ! when in this way each atom is fully researched-how many atoms each of earth, water, fire, air and atmosphere (Antraksh) escape through the nose and when a Yogi manages to control these atoms, he acquires such power (Yogic energy) as to count these atoms. Rishi Bhardwaja says that millions of atoms of earth, water, fire, air and outer space, (Antraksh) escape from the nose. The Yogi, through his yogic powers, combines these atoms and through these (atoms) on acquiring subtle body, can acquire physical body without taking birth. This is only possible when a Yogi acquires complete control over the atoms.

Oh sages ! In the same way radiations of many kinds emerge from our eyes. The chief of these impress our 'Chita' and this 'Chita' is closely related to our Atmana. (soul) With the help of these radiations we acquire knowledge of the world as well as of Yogic powers, by which a Yogi can roam in the universe. These very radiations enable us to differentiate between a wife, sister & Guru. And when these are under the influence of 'Tamoguna' (Inertia), they create evil effects.

Oh sages ! the radiations that escape from different organs are also different in number. Twenty four types of radiations emanate from the eyes. When a Yogi concentrates his mind on these radiations, he acquires knowledge of all the worlds. This knowledge acquired by the Yogi is as vast as the vast universe. The Rishis have probed into this knowledge. They have gone deep into this matter in the past and they shall continue to do so in future also. Once Swang Ketu asked Rishi Bhardwaja whether the knowledge of the different organs as related by him was all and no more ? The Rishi replied that whatever he had related was according to his ability. The coming Rishis can throw more light on this subject. Oh Son ! the Rishi's heart is magnanimous and is free from pride. They completely surrender themselves to God and acquire knowledge of the world. O Sages ! man cherishes a desire to acquire knowledge all the time and as soon as his desire is fulfilled, he cherishes it no longer. Just as a mother feeds her child when the latter is restless. The child has a desire to suck milk and as soon as his desire for milk is satisfied the mother separates him from her breasts. This very desire to know a thing is called 'Ghrit' (Ghee) of 'Dev Loka'. Continue to make an offering of your thoughts to this 'Ghrit' and thus your thoughts will spread far and wide and give you vast knowledge which will be unlimited. Oh Sages ! Rishi Bhardwaja has said that just as from our organs of touch, many vibrations arise, similarly from our organs of hearing (ears) whose hearing apparatus is known by many names, i.e. "Surya-nit-nam Shabdawli Yantar" 'Shodani' 'Rain Ketu', 'Man Ketu' etc. etc., this can tolerate billions and billions of vibrations and when this limit is exceeded, man refuses to tolerate them (words) because our hearing appratus is too weak to hear it. O Sages ! this proves that our God-made appratus with the aid of Nature, has its limitations. From the words related to 'Satoguna' many other words spring up, some of them are connected with the senses (Indriyas) and through the 'Indriyas', it is linked up with the mind and from mind it is connected with intellect (Budhi) and 'Budhi' gets linked with 'Chita' and from 'Chita' it reaches 'Brahamrandra' and from Brahamandra it gets connected with the organs of hearing. 'Brahamrandra' is closely connected with 'Dev Loka'. Thus this organ of hearing, gets in touch with 'Dev-Loka' Deu Loka is replete with words of millions of years which are indestructible. The Yogi through his yogic powers gets in contact with these words through mind & 'Prana' and thus acquires complete knowledge of the past and

present, both of physical and subtle worlds. Just as Nature operates through the instrumentability of God, similarly this human body, through the instrumentability of Atman, operates and acquires all knowledge with the help of diferent organs.

Oh Sages ! I remember the store of knowledge given by Rishi Bhardwaj, who was equally well versed in material as well as Spiritual science. By dint of material science he combined atoms & protons to manufacture instruments and with their help he was able to visit Mars, Venus, Moon etc. and through his yogic powers he was successful in acquiring Atmana (soul) and Parmatmana (God) Knowledge.

Oh Sages ! man through God's Contemplation concentrating on Mind & Prana, abondoning all pride, aquired yogic power and through this he acquired knowledge of this wonderful world.

(Lucture delivered by Brahmchari ji on 13th April, 1971 at Yog Niketan Rikhikesh)

Once Mahananda ji tried to know from me about Vedic knowledge and how it was revealed to Mankind. I replied that it was aquired from 'Anahadnada' This 'Nada' (Vibrations) resonated in Brahamrandra (cavity in the skull). When the 'Hirdya' (heart) and 'Brahamrandra' come into contact with each other, the 'Gyan' and 'Karma' Indriyas (Organs of Perception and Action) give rise to resplendent vibrations. When these vibrations come in contact with 'Brahamrandra' a plexus in the 'Brahamrandra' comes into operation whose effulgence exceeds the brilliance of a thousand Suns. When this light operates in cyclic order numerous sounds originate and it spreads far and wide in cosmos which includes the "Deva Loka" and the sounds pervading the 'Deva Loka' Constitute the 'Anhadnada', When a Yogi fully understands these sounds and commits them to writing these very sounds give rise to Grammar. O Sages ! I will remember the words of my Guru that voices of millions of years are still present in the 'Diu Loka', which the yogi hears through yoga.

O Sages ! Veda means knowledge, not books. The Vedic lore is as commonplace as the light in the universe which purifies man's 'Antakarna' (inner instrument) And the purified 'Antakarna' grasps 'Anhadnada' and it is from 'Anhadnada' that 'Gayatri Chhanda' comes into being. O Sages ! Gayatri means a song which is sung through Brahamrandra. We have to understand these vibrations. Just as the external world is connected with the physical body through the mind, the mind is connected with the intellect and the intellect is linked with the 'Hirdya' (Heart) and the 'Hirdya' is connected with 'Brahamrandra' and Brahamrandra is connected with the cosmos. Voices always rush in 'Diu Loka' and this is termed as god's 'Hirdya'. When God's heart contacts a Yogi's heart, it is called yoga (Union). This yoga enables a yogi to gain knowledge of vibrations of sounds.

Oh Sages ! when the heart which is made of five subtle elements is brought in contact with vibrations of 'Diu Loka', where Divine souls (which have discarded their physical coil) contact yogi's souls, the yogi acquires complete knowledge that he is seeking and thus our great seers acquire the knowledge of Vedas.

Oh Sages ! Just as we have this material world, similarly there is 'Diu Loka' where Jiwan-Mukta" (near liberation souls) live. Among them there are such souls as are dominated by fire elements & which are above attachment. These Divine souls are known as 'Deva Purshas'. Words in the microsome forms in 'Diu Loka' are indestructible and hence Oh Sages ! you should try to purify your words and if the words become impure, it will have impact on the entire universe. These atoms go into the making of 'Antakarna'. When these atoms become impure, the 'Satwik' elements decrease, the Indriyas (senses) are permeated with selfishness and due to this, words become polluted. Selfishness reigns supreme and at such a time a bloody revolution breaks out.

O Sages !

The point that I have been driving home is that we have to establish contact with those divine souls. My beloved Mahanand ji ! you know very well that the Yogis have to their credit austere practices of several births. By virtue of those long observed disciplines and practices, man becomes capable of establishing contact with the divine souls. The wave current of his thoughts, his mind, his vocal faculty, his intellect and those of his soul-conscience, all are rendered sublime and pure, the three bodies, the gross, the subtle and the causal, are charged with those currents. The mind alone has about one hundred and thirty six currents. If we can know one current the second, the third and so on become successively known, You see, thirty six types of currents are considered to be belonging to the gross body and about seventy two belong to the subtle body. In this way the currents are many but I am

making only a brief description. The intellect has one hundred and eighty four types of currents, Eighty four types of currents flow between the gross body and the sub-conscience. Eighty eight currents are such which are related to the subtle body. Other currents are considered to be belonging to the causal body. Similarly the divine lights belonging to vision are said to have been constituted of 372 radiations of currents. 384 are said to be the currents belonging to the audio faculty. All these currents are related both to the Mind as well as to the Prana (the vital force). When the Mind and the Prana are harmonised, these currents are also synchronised. At that stage, my dear son, the being is transformed into a sort of causal light which attains God-hood. My son ! That particular goal is called Moksha (Salvation). It is attained when the Mind and the Prana are aligned, harmonised.

From which 'ghrit' (oblation) will these currents be actuated ? I had dwelt upon this in my talks yesterday. For example cow's 'ghrit' (the essence and the essential oblation) is used in the Yajna-shala. It is the essence of the vegetables which the cow consumes. When that 'ghrit' is used as oblation, fire is lit up ; thousands of fire currents come into being. Similarly our senses have their respective currents. What type of 'ghrit' has to be offered to the 'Chitta' (the consciousness) which is the repository of our sense-impressions ?, What type of oblation is that ? In this regard Bhringi Rishi and also many other rishis have expressed their views. It has been acknowledged that oblation constitutes partly of our thoughs and partly of our expressions. Just as the Yajna-mann (performer of the Yajna) gathers several types of sanctifying herbs and prepares 'Somrasa' (nectarine juice) out of those, similarly the Yogi also prepares a qualitative type of 'Somrasa'. Of what is that qualitative 'Somrasa' made? It is derived out of the ten Pranas and is then mixed up with the Mind currents. This process yields a very holy 'ghrit'. When this ghrit is offered as oblation along with the sense-objects, then that great person, revelling into the Divine worlds transcends to the highest status of Godhood.

O Sages ! to-day I do not want to go deeper into this subject. It can, of course, be dealt with more profoundness but what I want to impress upon is that we should strive to live under the shadow of that Supreme Father ; we should become the knowers of that 'ghrit' which is produced by the grace of that supreme soul. That 'ghrit' is activating the world of matter also. The same glorifies man's life. The same is the great Principle which pervades the Divine worlds. The person who knows all these currents, he becomes the seer of the entire panorama which is taking place in the gross, the subtle and the causal bodies and in the various Suns and the worlds, of this cosmos. That Yogi becomes capable of transcending into the various worlds through out. Just as an exponent of the physical sciences, having studied the atomic character of matter and thereby having developed material instruments becomes capable of visiting the various worlds, similarly sublimated body of a Yogi renders him capable of transcending into the various worlds of this entire cosmos. I am afraid lest I should not digress while so talking. To-day we are going to talk about the various worlds. What is the type of Yoga in Solar sphere ? What type of 'Yoga' characterises Mars, the Dhruva planet & the Jethai Star ? What type of Yoga dominated in the Asasvati worlds, in the Vashishta, Arundati, Saptrishi spheres and the other various types of spheres ? That is the subject of our thoughts today.

As a matter of fact it is recognised, as I have related to you to-day, that for the divine souls there is left no world where they can not go. But besides that there is a usual consideration. In the solar sphere the Yajna and Yoga is performed with thoughts. With the thoughts we transcend ourselves. Because only that soul is capable of transcending into the solar sphere which has austered itself on the Earthly sphere. That soul does not have any specific attachment with the Earthly principle. Its sub conscience is austered and seasoned by the Fire principle. It develops the characteristics, of such bodies which dominate with the Fire principle. In Mars, the living beings, their Yoga practice, their science and national order are considered to be akin to those as existing on this Earth. In the Lunar sphere, the being of 'Som' nature is considered to exist. There also is a pattern of Yoga. There also the glory of this vast panorama pervades.

To-day I am going to make a celestial expression. It often haunts my memory. In the modern times, as my dear Mahanand ji has apprised me, a scientist namely Somatiti has circumnavigated round this Earth planet several times. Again, as I am being intuited by the elemental atmosphere around me, there is a Spiritual master to-day who is named as Ridhiketu. He has made great strides in the field of Spiritual Science. The movement of his soul is so great that it returns to its casing after visiting this sphere of the Earth. Similarly, there are thoughtful deliberations in the Solar sphere. Just as divine souls

deliberate and express thoughts on this Earth sphere, likewise it happens in the other spheres also. In some sphere the Fire principle predominates where as in some others the water element predominates. On this Earth planet, the Earth element predominates. In this regard I do not want to give much description to day. Only what I want to impress is that where the Fire principle predominates, there yajna and yoga are performed with the oblation of thoughts. There the 'ghrit' is said to be constituted of thoughts only. Where the Earth element (Parthiv Tatva) predominates, the 'ghrit' is obtained from animal kingdom (which in its turn lives on vegetable kingdom).

Today I do not want to elaborate much upon this subject as, otherwise, it will take us into denser zones of knowledge. I only want to infer that we should carry the contention with us that in some worldly spheres the Yajna is performed by cow's 'ghrit' in some others it is performed by thoughts while in some others it is performed by 'Prag' waters. In this way man may be related to the other worldly spheres also.

My dear Son ! you know that the yogic talks with which I have obliged you today have been the inference, and experience, of thousands of years. Hundred thousands of years have been spent on this research. To-day, I am unable to express fully becuase of my period of distress and curse. But my respected Gurudev used to say that it is certainly better to express something than not to express at all. Today my condition has become likewise handicapped. Those old days were how fine and splendid ! At the dead of night, letters could be visualised with the light of sub-conscience. The Yogi who attains divine eyes can read letters in night also.

Now the question may arise that when the Mind and the Prana are synchronized, both retain their individidual identities or they coexist in some other particular form. The attribute can not be separate from the attributed. The Atmana only mobilized the Mind by its mere contact. It only divides the Prana. This only is responsible for the functions of the body which is constituted of the world of matter. This Atma has been considered by some as microsome & by some others as macrosome. But most of the rishis, after long reflections & research, have been of the opinion that the Atma may be considered as microsome. As soon as Atma comes in contact with the world of matter, the divine lights of the three types of bodies are switched on. Their generation is considered to be from the heart. And in the heart (the seat of emotions) only the contact with Atma is established. The sages have so accepted that by mere contact (with Atma) only the heart cycle works.

My dear Mahanand ji generally desires to know my views in this regard, My observance is that the dynamic principle of this heart is such that it can scan the entire space. It is also believed that like this gross heart, there is a subtle heart with the help of which the divine souls co-ordinate with each other or meet among themselves for 'Satsang' (a holy congregation). But in that realm also, the influences of the Mind and Prana prevail.

About 1552 currents emanate from the heart. In that about eightly four currents are perceivable by Yogic Science through which the seeker, by observing the prescribed yogic disciplines, and practices, becomes the knower of all the 1552 currents. Each of those currents, in its turn, gives rise to seventy two sub-currents. Those currents pretain to the Divine bodies ; they as a whole constitute the Divine Body.

This subject of Yoga is a dense forest. In those currents there are 'Satoguni' currents; there are currents which are related to the innumerable worlds. Besides, there are many other different types of currents.

The Fire principle also has about 1552 currents. The Sound principle too has as many currents. Each current gives rise to seventy two sub-currents. The seventy second current has a specialised significance. With current the divine soul remains in harmony.

The essence of our talks is that we should try to know the Science of Yoga in right earnest. The Science of the Supreme Being is infinite. It evolves only just by His vicinity. The common men proclaim the description of all these currents as a mere hoax. Their intellect can not soar that high. Because, unless they have known in the field of their experience the currents of the intellect and the mind, how can they appreciate what is right ? Some people of this type amass some vague talks according to their limited vision and thereby continue to prevail in ordinary society, but when they meet with the great people, with the elevated people or still more with the divine souls, then they begin to realize what 'Veda' is ; what society is ; what the Divine world is and what Moksha is called.

My dear rishivar ! our talks of today are coming to an end now. Again it may be advised that we should be trying to understand the sublime currents which emanate from the Supreme Being. The Science of words also evolves from Him only. When the mind is withdrawn from its sense-objects and the Brahmrandra is in resonance, then a note is produced which is known as 'Anad'. The being who can understand the overtones of that 'Anad' becomes the knower of the science of words.

The talks of today end here now. If I find time, I shall deal with the rest tomorrow. Now there will be some recital from the Vedas and then it is all over for to-day.

9. **Conception of Yajna**

In the discourses by Brhmachari Krishna Dutta
(In Trance)

Oh Sages ! as a routine our recitation of certain Vedic hymns was going on. You might be knowing that-The Ved mantras were marking out the precious treasures of Supreme God. This universe created by God is a sort of devotional hall (**Yajshala),** in which every man every woman and devakanya are displaying peculiar performances.

O my Holy God ! O Providence ! **(Vidhata)** in this charming yajna our life is sustained by your unique benevolence. Let our yajnas be grand. We all stand in need of reforming ourselves-these days. Being a real friend as you are, you alone are our reformer.

Oh ! purifier God ! acknowledge our respectful obeisance so that our actions be adorned with grandeur and brightness day by day. O mighty God ! We are sure of the fact that in every walk our daily life is saturated by **yaj,** the fragrantly waves of our tendencies **(Parvariti)** spread in the atmosphere to make it lovely. In the same way, sitting in **Yajshala,** the recitor priest **Udgata** chants melodious Ved mantras, his voice spreads in the intervening space. The words and their meanings along with sweet smell purifies all the Devats - **(Panchbhut)** O my noble preceptors ! O sages ! let us absorb ourselves in good lovely devotional actions **(yajkarame).** O Sages ! Pondering over the adjustment of aims and working of Yajna, we find how much effort is required to attain it.

O Sages ! now I am to let you know the spheres of yajna, as Ved points out that he who meditates on God is also performing a very good **yaj.** To entertain a religious guest according to means is also said to be a yajna. To render some thing good in the interest of the nation is also a graceful yajna. The place where different kinds of methods are going on in different yajnas a peculiar charm is pervading there. **Agnihotar** is sort of lovely yajna in which Brahma (Head-Priest) **Udhvaru** (Managing Priest) **udgata** (Recitor Priest) **Hota** (Oblation offering Priest) and **yajman** are selected. They perform lovely yajna methodically. The **Agnihotar** makes a man's life happy. Peace and prosperity appear there. Oblation is offered to Deties in yajna. In the position of yajman, husband and wife sit together to perform yajna. They lead their lives with austerity. The particles of oblation **(havya)** heated in the fire become subtle and powerful. In the same way O, Yajman you become devout and make yourself accurate. Performing yajna you will be powerful day by day worshiping and respecting holy persons and preceptors. My pious mothers, who regularly prepare their dear children in their wombs and go on training them upto School going age, are also performing good yajna. In the same way a King, who with noble fortitude tries to raise up his nation and make his subjects prosperous, this action too is a lovely yajna. In my opinion evary noble action or deed is a yajna. But what is that yajna in which delight is obtained in both the worlds **(Lok or Parlok) .**That yajna is one in which a Brahma is selected and a yajman is selected. The wife of yajman urges her husband very politely. "O Yajman you are to perform a charming yajna I am with you. From this day you are to lead celibate life, practicing sacrifice and penance, sleeping on the earth you are to purify this devotional action. With your very conduct O'my lord ! this yajna can be made charming with dedication and solicitation, then the yajna succeeds otherwise, success is not achieved."

O my noble preceptors real yajna is one by which no carnal desire is solicited and that Yajna is called non-attached-action i.e., **(Nishkam yaj).**

Who is entitled to act as a priest **(Ritwaj)** in yajna ? Only that man is authorised to be a priest who knows **(Rit)** Divine law of nature. What is the **Rit ?**

"O Sages ! the Vedic Preceptors explain the **rit** in other words. There are subtle particles of nature **(Prakriti).** They are finer than those of the flash of lightening which shines the clouds. The

function of that particle is called **Rit.** The Priest. **(Ritwaj)** who knows the function of **Rit** is eligible to accomplish yajna **Ritwaj** should also be broad minded and chaste - Physically and mentally likewise.

Once my dear Mahanand ji informed me that Yajnas are not infustable hence not successful these days. I asked him its reason. He replied that he knew not. I then pointed out that so far as I know, persons have no implicit faith and firmness in their performances. They, however manage to be faithful and firm but they are not well acquainted with application **(Viniyog)** of yajna, If any how, some of them know the application, they can not recite Vedic Hymns correctly. If good recitors are available, they lack chastity and the knowledge of **Rit.** Therefore, O Son ! such yajnas are not at all successful.

Rit knowing priests with their matrical voice recite vedic hymns and utter **Sawaha.** This utterance along with sacrificial fragrance meets with the particles pervading in the atmosphere. The sacrificial fire make those particles very subtle, and thousand fold powerful. Consequently they release the substance existing in them. This substance makes the atmosphere very lovely.

Come along O my pious preceptors ! let us exchange our views and enjoy the loveliness with mind, words and actions.

O Sages ! I well remember when King Dashrath arranged a noble yajna for begetting male issues. All the three queens and the King himself maintained absolute celibacy for one year. Continuing celibacy they managed to sleep on the earth. When the time for performing yajna came up, a Brahma was required for that. He approached the sage named Vashisthta and requested him to accomplish Putreshthi yajna. Maharishi Vashishta told the king that he was not well versed in performing the same. The King then asked the sage what to do. He replied O King ! "Maharishi Shringi is competent to acomplish such sort of yajna. Oh King ! Arrange to bring him here from the Kajli forests at any cost and get the yajna perormed by such a great sage. His father is very cautious in bringing him up to lead a restrained life.

Oh Sages ! at that time the king with the help of Urvashi and other beautiful fairies brought Maharishi Shringi from the horrible forest. He was 101 years of age of unfalling celibacy. The Yajna was celebrated by him in the capacity of Brahma and it was crowned with complete success.

Oh Noble gentlemen ! I was just expressing that we should engage ourselves in performing good yajnas, so that our lives may become most excellent end pious. Finer is the life the longer it is.

Oh sages ! the reverence in this world and in the next, is due to excellent actions. We should be keenly inclined towards noble deeds. As soon as we absorb ourselves in charming actions, our existence becomes glorious.

Oh my old religious preachers ! much before I narrated some facts about the primitive creator. In the begining of creation, the creator performed a grand yajna for the welfare of the world. His lightened fire is continuously glowing in the Devotional hall (world yajna shala) right upto this time. In the Devotional hall great personalities have passed on, offering their oblations but his yajna is going on with no inferiority in any activity.

Oh Sages ! once a question was asked to Maharishi Vashistha- "What is the difference between the nation and the yajna ?" The great sage replied there is no difference between them. When the nation and yajna are one and the same, evey man, woman, unmarried, Banprasthi and all others lead yajna - pervading life. Husbands and wives remain engaged in performing religious activities. Other worldly affairs are taken up only after recitation of vedic Mantras early in the morning. Nations preferring religious actions (Yajna) are the best nations and the king of such nations deserves to be the sovereign of the world.

Oh Sages ! in the olden times persons usually led yajna pervading life. One of the examples is quoted here - King Harishchandra never uttered a lie even in dreams. In his kingdom Yajnas were regularly performed. He made up his mind to raise his nation upto the standard of that of Indra's. For that he performed yajnas and when the 99th yajna was to be celebrated, sage Daronjee was selected as head priest **(Brahama).** The yajna began, and when it was continuing, one night the king in a dream saw a lovely girl and an ascetic. The ascetic said "Oh King - I stand in need of donation from you". The king said "What do you want ?" The sage said, "Give your State to me". The king said, "very well". The girl then asked the king to give her 2-1/2 lacs of gold coins. The king at once granted that request too. In the morning the king was anxiously thinking that the whole kingdom has been donated but the receiver has not yet come. Oh sages ! in the meantime, Vishwamitra and the girl came and said "Oh king ! you

have donated your state to me but you have not yet fulfilled your words". The king replied ; "Yes I have given my kingdom in a dream to you, you may gladly take it." After that the girl, who was standing behind stepped forward and urged that she too was sanctioned a donation of 2-1/2 lacs of gold coins." The king said, "Oh lovely girl your demand will also be satisfied". As soon as the king was to pay the amount from his treasury, the sage objected to it pointing out that the king had no right to draw any amount out of the state - treasury as the entire state has already been conferred upon him.

Oh Sages ! the king gave up his kingly position mortgaging him-self, he paid the said amount to the girl, and hence forth he remained serving a Shudra.

This is an ideal example of donation. The world is badly in need of such a great and ideal and truth-loving personage leading his life with such austerity and renunciation.

Oh Son ! I was narrating that we should compose our lives with yajnas. God created our lives to perform yajna, austerity and renunciation in the world, otherwise there is no object for it as all the virtuous deeds are done by the human body only and by no other creature. Among all rituous actions an unattached action is the best. The yajna in which no carnal desire is sought and is performed as duty only satisfies deities.

Come along oh noble preceptors ! let us extol the glory of God and pay homage to Him, so that we may attain virtuous positions.

Such inclination towards the yajnas leads us to humanity and we absorb ourselves in moral virtues and sacrifice.

The purpose of to-day's discourse is to prepare priests, yajmans, Brahma and Hota. They are to purify themselves with chastity, they should incline towards pious deeds, consequently they may contemplate over important problems. They should be well - versed in getting performed graceful yajnas ; consequently human heart may be purified. Like king Harishchandra we must be adamant not to tell a lie even in dreams. Lie incurs a great deal of loss.

Oh Sages ! Whatever yajnas are to be performed whether ordinary or grand, before executing it think over it well and frame an explicit good plan accordingly. Calling deities, offer oblation to them. These deities will render a great deal of good to you. Worship the deities with high estimations. So long as we do not render good actions for a deity, he would not gratify us with voice, light and vitality.

Oh Sages ! the fine phase of Yajnas will be described today. Yajna - pervading function of every part of human structure makes a man ideal and enables him to get rid of every disease. Contrary to it, if a man constantly offers impure oblation (unhealthy food), his body would be sick and perish as good food results in good health and intelligence. God has constructed the human body in a very good manner. In this body, earth, water, fire, air, intervening space are all very well adjusted. These elements function simultaneously. If any of them separates itself from the body, the structure would then come to an end.

Oh Sages ! in the womb of jewel bearing earth, different kinds of herbs are growing in abundance. There is sublimity in them and they are of universal use. Cattle take them and churning in their machine extricate a substance of which butter is made. How to get that butter out of these herbs directly is a subject of research. I express the views of Vayu Muni Dalbhya and Maharshi Som and others. Collect different sorts of herbs and heat them in eight edged yajna - Vedi. A peculiar gas will appear in that Vedi. The diagnosis and proper use of that gas will be much more effective than ordinary butter. This gas will make the yajnashala sublime. Sitting in Yajnashala under the influence of that gas the yajman's brain becomes so nimble that he can harmonize the sun's rays with his breath and derive conclusions as Vayu Muni describes. Sun rays produce other rays out of them. These rays very much effect Yajman's brain. This is the method which a yogi can devise. It is a part of Yoga.

These sun - rays are rushing in yajnashala by the force of gas produced with yajna, our inhalation and exhalation should be in harmony with sun rays.

In order to attain the ability of the said harmony, Yajik must be well acquanted with the function of mind and air breath and increase his will - power with their combination. When this ability is achieved, the Yajnik should proceed further.

Sitting in yajshala full of gas produced and spreading, the yajnik should analyse himself and purify his heart and life.

When success in purifying heart and life is achieved, he should continue researching the natural laws **(Rit).** His position in this world and the other worlds will be maintained to the extent, he achieves success in this research.

`The nation, which is fortunate to have such kinds of yajnik priests, yogis, is the best nation as it fully depends upon the dictation of the Supreme Power. Other ordinary persons purify themselves too and become good nationalists. Supreme God showers bliss over such nations. We should pray to God; Oh God ! you yourself are a Yajna. Vedas are praising your glory. We stand in need of your kindness to make us sublime and broad minded, and our lives may become Ved-pervading **(Ved Maye).'**

Oh sages ! our recitation of Vedic Mantras was describing spiritual yajna. In this yajna there are three sacrificial woods **(Samidhas)** of very peculiar types. Inside the forehead there is a very illuminated place which is called Brahm-Randra. This is heaven of human-body. In this Brahm-Randra there are three wonderful nerves which are utilised as three sacrificial woods - Samidhas. One is Suryaketu, the other is Aaruni and the third is Dhruv. With these sacrificial woods the yajnik performs unique yajna.

Oh Son ! when I made up my mind to accomplish this kind of yajna I enjoyed no sleep for 12 years continuously. I took no other thing except some special herbs as food. What is the fire for such an yajna ? The mind with vital force produces a unique fire to light up these three Samidhas. When the three nerves are in the wakeful positions the illuminated **Brahm Randra** becomes still more shining. What is the butter **(Ghrit)** for this yajna ? It is also very strange. Yogi prepares his mind by taking herbs of extra-ordinary merits constantly, by which his will power gets marvellous strength. This will-power is utilised as butter. Yogin offers oblation of butter to the fire. Suryaketu nerve leads the yajik to Suryalok. Nothing in Suryaloka remains unkown to him. The Aruni nerve makes him well acquainted with Aruni lok. With the help of the third nerve Dhruv Lok is known to him.

Besides these three nerves there are three more nerves existing in Brahma-Randra. Their names are Swan, Anutani and Krati. When a yogin gets all the three nerves awakened, he gets well acquainted with all the three worlds i.e., earth **(Prithwi),** Intervening **(Antriksh Lok)** and heaven **(Dev Lok).**

Oh son ! Oh Brahmachari ! if you want to be entitled for this spiritual yajna and through this yajna you want to enjoy other worlds and if you want to know different kinds of physical atoms, you must harmonize your mind and vital force **(Pran)** and churning both of them extricate peculiar Butter **(Ghrit)** for oblation.

Oh Son ! who can offer these oblations to perform spiritual yajna ? Only the celibate persons perform this spiritual yajna. Maharishi Bharadwaj used to perform such yajna. Bharigu, Vyas and ShukDev and other ascetics used to offer oblations in this yajna.

Spritualist Vedic sages described four other nerves in the Brahma Randra - Swanti, Premtani, Karatni and Renketu. When these four nerves are in wakeful position they meet those three nerves already described, and Mind and Prana both combined are utilised as Ghrit oblation over them. This Yajna enables yajman to be well acquainted with all the secrets of nature. Further he comes in communion with great souls who roam about from **Dev- Lok** to this earth freely with subtle bodies.

With this yajna, yajnik can absor sun-rays, can know gaits of air, and he can know the subtle atoms. To such yajnik different sort of Divine herbs disclose their qualitative secrecy and also the method of use. **(Translator :- B. Dixit M A)**

10. **Creation, and the institution of National order**

HOW THE WORLD WAS CREATED ?

Look Sages ! Today again, as usual, I revelled in the chanting of some vedic 'Mantras **(verses).** The Vedic 'Mantras' are pregnant with profound wisdom and subtle knowledge which reaches the very core of human heart. Today, while I recited the 'Mantras'. I wondered how the Almighty had created this universe for mankind **(to play its role).** After a long interval of dissolution, the Great Lord, who is our father as well as our mother, who is the seed as well as the womb, imparted momentum to His Nature which till then, was in a state of static equilibrium, homogeneous and, indifferentiated in character. This resulted in the first state of creation, the primal manifestation known as 'Mahat'. When this 'Mahat' stimulated the atomic particles of the subtle elements, vibrations were produced. This, in turn,

successively and sequentially, brought into play the vibrating air, molecules, thermal waves (the five principles), the vibrating water - molecules and finally the vibrating earthy matter - molecules. All these constituted in the formation of a 'Pind' (a huge mass of matter). This 'Pind' was also divided into numerous parts. In this way the Solar and the Lunar spheres, Mars, Venus and other planets came into being. The 'Mahat' functioned in the form of 'Pran' (vitalising force) which is the functional basis of this created world. Just as God makes preprovisions for the child in the offing, provides it all sustenance in its mother's womb before its birth, He provides necessary elements for creation to come into existence. When the Earth began to cool down, the scattered elements in their subtle forms began to integrate into gross forms. Thus the creation of the world started in right earnest. First of all the vegetable kingdom came into existance i.e. herbs, vegetables and fruits upon which human life depends.

DURATION OF THE WORLD

Sages ! This world created by God lasts for one thousand cycles of four eras (Yugas) viz. Satyuga, lasting 17,28,000 years ; Treta Yuga lasting 12,96,000 years ; Dwapar Yuga, lasting 8,64,000 years; and Kaliyuga lasting 4,32,000 years. About seventy one such sets of the four fold yugas make one 'Manvantara', and in the begining of each 'Manvantara' in which the above mentioned four yugas appear in cyclic order.

RASHTRA NIRMAN (Organising into a Nation) by Manu.

Sages ! For millions of years the world continued to progressivly evolve without a sovereign. Wherever performance of duties is sincerely observed, where there is a spirit of renunciation and austerity there is no need of organising the people into a nation. It is needed only when man neglects his duties. Performance of duty in a spirit of devotion is called Dharma. That age was really superb. When Dharama declined, the need for a national order was felt.

LORD MANU'S BIRTH

Sages ! Manu is a kind of title conferred upon one who uplifts the nation. It is a great blessing of God that a 'Manu' is born in each 'Manvantra' and establishes a national order. The name of Bhagwan Manu's mother was Laxmi. His father's name was Sombhawam Kaitu. Once Laxmi expressed concern to her husband, "My Lord ! What is happening in this world. I observe the world entering into a fire." At that time the sage affirmed that indiscipline was on the increase among the people. Laxmi then added, "It is given in the Vedas that a ruler should be appointed when indiscipline becomes rampant in the country." Thereupon the sage asked, "O, Devi ! Wherefrom has the ruler to come ?" The mother Laxmi said, "Lord ! I am going to pray to God with all earnestness of my heart that we should be able to sow the seed of a being at such an auspicious time when the Rohini star and the Pushya Star are in conjunction with the super imposition of the Moon. When conception will take place in such an hour with holiness pervading in the Natural environments then it is certain that we can give birth to a worthy son for the nation". It happened accordingly. Lord Manu was born. About 9,04,80,059 years have elapsed since this event took place.

First Sovereign of the World

My dear sages ! In course of time the great seers, who found righteousness declining in the world, appointed Lord Manu as the first sovereign who built Ayodhya as his capital. With the help of the great seers, Lord Manu drafted and promulgated the National constitution for the welfare of the society. He moulded the constitution on the pattern of the human body. He proclaimed that the one who can understand the human body can frame an ideal National Constitution.

Four Sections of the human race

My dear sages ! It was Manu who first of all constituted the national order in this world. He divided the human race into four sections viz, The Brahmanas, The Kshatriyas, The Vaishyas and the Shudras. Those who studied the Vedas, who were intellectuals, possessed good manners and were engaged in educating the Society for the good of the nation were the Brahmanas. The Kashatriyas were those who could be entrusted with the noble and important function of defending the nation and the country. The

Vaishayas were those who had the capacity to enrich the nation through trade and agriculture and shared the welath of the country with the Brahmanas, **Kshatriyas and the Shudras.**

Look sages ! Maharaja Manu had similarly analysed the human body into four parts. The first part, which is the portion of the body above the neck is the Brahmana. The chest region including the arms is the second part and termed as Kshatriya. The abdomen, the centre of the activity of digestion is the third part and is designated as the Vaishya of the body. Whenever any food or drink is brought before the body, the Brahman of the body first of all receives it and passes it on to the Vaishya (the abdomen) which, through the digestive fire, transforms it into blood and, with the help of the Saman Pran' distributes it through the arteries and the capillaries all over the body including the head portion or the Brahmana, the heart and the arms portion or Kshatriya and the feet section or the Shudra.

My dear sages ! Our seers have described that when a disciple left the house of his parents and entered the house of his preceptor, he was invested with the 'sacred thread' first and then dwelt for three days and nights in the 'womb' of the preceptor. Now the question is as to how did the disciple dwell in the 'womb' of his preceptor for three days and three nights. The simple meaning of this is that when a disciple approached the 'guru', the preceptor, for being blessed with knowledge and wisdom, the preceptor would, first of all, keep the incumbent under his strict vigilance and would closely watch him for the days and the nights for the inherent qualities and natural faculties of the disciple and then decide as to which category of the four 'Varnas' he might be initiated. If the preceptor formed the opinion that the boy had the aptitude of learning the Vedas and possessed the keen mental calibre of a Brahmana, he assigned the 'Brahmana Varna' to the disciple. If the preceptor was of the opinion that the boy possessed the capacity of developing a strong physique and was fit to be a warrior, the preceptor assigned the 'Kshatriya Varna' to him. If the preceptor was of the opinion that the boy possessed the capacity of being a successful trader or an agriculturist, he assigned the 'Vaishya Varna' to the boy. And if the preceptor was of the opinion that the boy was not suited to any of the three 'Varnas' stated above, he (the disciple) was assigned the Shudra Varna. Thus, after studying the inherent qualities of the disciple, the preceptor imparted the relevant instructions to the incumbent according to his aptitude for the Varna assigned to him.

Four Phases of Man's Life

Look sages ! Lord Manu had also divided the span of a man's life into four phases called the four 'ashramas'. The period of a man's lfe which he spent with his preceptor as a disciple receiving knowledge from him was the first phase of man's life and was termed as the 'Brahmacharya Ashram'. Then followed the second phase known as the 'Grihasth Ashram' (that of the house-holder) of a man's life. In this Ashram a man lived a married life and earned wealth to fulfil his obligations as a 'Grihasthi' or a householder. As a 'Grihasthi' a man must live a pious and virtuous life with his wife fulfilling all his duties towards those who belonged to the other three 'ashramas' and towards the guests, and bring into practice all the teachings which he received as a disciple from his preceptor. Then followed the third phase of a man's life, called the 'Vanaprastha Ashrama'. In this phase, the man and his wife both retired from their house-hold duties and moved about in the world in order to benefit the people with their own past experiences of the hosue holder's life. When men renounced their Girahastha ashram and preached in the world, they were called 'Pitars' (fathers). As 'Vanasprasthis' they diffused the learning which they had acquired in their Brahmacharya period and the experiences which they had gathered in their 'Grihastha' periods. In this way they educated the national children with all the virtues in their 'ashramas'. The fourth phase was 'Samnyas Ashram'. In that novel way Lord Manu divided the human race into four 'Varnas' and the life of a human being into four 'ashramas'.

Look sages ! So long as this system prevailed, the nation gave brith to a progeny of high order. Manu's son was Ikshvaku and his (Ikshvaku's) son was Surya from whom the Surya dynasty started. One of the rulers of this dynasty was Raja Saggar. His descendant was Maharaja Bhagirath who cut across the mountains and brought the river Ganga to Bharat. His descendants were Raja Dilip. Raja Raghu and Raja Dasratha.

Dasharatha's Putreshthi Yajna

It was during Raja Dasharatha's regime that the heirarchy seemed to dwindle. Though he married three wives one after another, yet he was not blessed wth a son. This made him sad and grief stricken. One day, as he was plunged in his grief, the royal priest Muni Vashistha asked him about the cause of his sadness. The king lamented that though, contrary to his family tradition, he had married three wives, yet he had no issue and his dynasty seemed to terminate. The family priest suggested that if the king were to perform 'Putreshti Yajna' (Ritualistic sacrifice for getting a son) he might be blessed with a son. The king consented and, accordingly, preparations were set afoot for the performance of the 'sacrifice' yajna. When the necessary preparations had been made, the king requested Muni Vashistha to officiate as the priest of the sacrifice. The royal priest regretted that he was not competent enough to perform the particular 'Yajna' and that this could be performed only by Shringi Rishi who dwelt in the Kajli forest. Efforts were made to bring Shringi Rishi from the forest. He was 284 years old at that time and was a bachelor observing celibacy and remained in a nude state. As soon as the Rishi arrived, he was reverentially received. The Rishi made necessary arrangements in connection with the performance of the 'sacrifice'. He was a great scholar of Ayurveda which he had studied for 84 years and thereby acquired a high degree of proficiency. He examined the king and his queen-consorts medically and collected the necessary herbs and different kinds of 'Samidhas' required to remove the deficiencies in their systems.

LORD RAMA'S BIRTH

Look sages ! When the 'sacrifice' was over, the Rishi was given a reverential send-off. In due course the three queens conceived. Mother Kaushalya observed special austerities during the pre-natal period. She abstained from consuming anything from the royal treasury and depended on her own for her sustenance. Raja Dasharatha was very much upset on this account. Once he brought Maharishi Gaunik who was Mother Kaushalya's preceptor. The preceptor asked her as to why she did not accept the royal foods. She, thereupon said, "O; respected Maharishi ! When I was at your hermitage and received instructions, I had decided that I would not marry, and if I did marry, I would beget a son who would be an embodiment of virtues and infused with a patriotic spirit. For this objective I have been avoiding the royal food so that the 'Rajasic' element (the dominating, luxurious element) may not pollute my foetus". Such noble thoughts surge in the minds of only such mothers who have the good of the nation at their hearts. Such mothers are the models of sacrifice and renunciation. The virtues of sacrifice and renunciation are indispensable in the reign of a noble king. Only a nation, which gives high order preference to noble character, attains the zenith of glory and wisdom. Rama was born at such an auspicious time about 8,50,669 years ago. During Raja Dasharath's reign the kingdom, which extended over a vast empire during his ancestor's regime, was confined to a very small area.

Fore Sightedness of Our Great Rishis

Raja Ravana, the king of Lanka (Ceylon) had encroached upon a wide area of Dashrath's kingdom and become its virtual ruler. At this juncture the Rishis (Seers) held a meeting which was attended among others by Vishwamitra. Vashishtha, Maharishi Bharadwaj, Agastya Muni and others. Muni Vashistha was trying to sow the seeds of ancient culture and civilisation in the heart of Rama from his very childhood. When Rama grew up Vishwamitra took Rama and Lakshmana to the forest and gave them training in warfare.

Sita's Birth

My dear sages ! Once there was a break of famine in Raja Janak's kingdom. The Raja invited many 'Rishis' and beseeched them as to how he could overcome the famine condition. His subjects were in great distress for want of rain. The Rishis suggested, "If your majesty were to plough the soil with a golden plough drawn by two oxen, the desire of your heart would be fulfilled through God's grace". The king did as suggested. It rained in torrents. At such an auspicious occasion Raja Janak was also blessed with a daughter. He was exceedingly pleased and considered himself fortunate. He requested the Rishis to perform the naming caremony of his daughter. The Rishis named her 'SITA' according to the Vedic grammer. 'Si' stands for the blade of the plough and 'Ta' stands for rain. The ploughing of land led to

rainfall and the birth of a daughter too. So the child was named 'Sita'. A Swayamvar was arranged in due course and Sita got Rama for her husband. A Swayamvar is a congregation of suitors in which the matrimonial alliance is dicided upon the basis of a competition or upon voluntary choice.

Causes of Lord Rama's Exile

Look sages ! Raja Dasharath had grown old. Following the Raghukula traditions, he wanted to appoint Rama as his successor. But, on account of certain under-currents in the minds of the Rishis, it was planned to send Rama into exile in the larger interests. To achieve this aim they took Kekai into confidence because in her mind the thoughts of National welfare ruled supreme. For this very reason Raja Dasharatha usually took her with him into the battle field for her advice and guidance. As already planned, Kekai asked Raja Dasharath to give the throne to Bharata and send Rama into the forest.

Rama's Sacrifice Towards Parents

Look sages ! How Rama carried out the orders of his parents. What a great soul he was who set an example of high ideals in the World. How at one moment he was being crowned as a king and how, in another moment, his mother was insisting on his going to the forest and to fulfill his father's command. At that time Rama did not care for his father's separation but stuck to his duty. Rama paid due respects to his parants and to his preceptor Vashistha and left for the forest with his wife Sita and brother Lakshmana.

Mystery of Ahalya's Episode Exploded

O, Sages ! Mahanandji once related to me a story about Ahalya and Gautam wherein Indra is said to have abducted Ahalya and Gautam cursed her and turned her into a stone. At Ahalya's request, asking as to when she would be released from her bondage. Gautama had said that Rama would come in Tretayuga and release her from bondage with a kick of his foot.

O sages ! This narration given out by Mahanand ji is only figurative. According to Vedic terminology, Ahalya means 'earth', 'night' and 'Mother'. In this context of Rama and Ahalya episode, we have to impart the meaning to Ahalya as that of earth i.e. made of stone. I had an opportunity to see Rama in 'Tretayuga' (Treta period). Rama was well-versed in the Science of Earth. People have not weighed this fact that Rama, who was known as the great apostle of ethical codes could not act unethically. Even a kshatriya whose duty is to protect feminine chastity, can not even think of associating with another woman in his imagination. Then how could you expect Rama to kick a woman, so to say, for releasing her from bondage ? The real fact is like this. A piece of fertile land which is not being utilised to produce food and lies fallow and uneven is called 'Ahalya'. When Rama was proceeding to the forest and crossed Ayodhya, he found the surrounding land fallow and uncultivated. It was not being made use of for production of food. Rama looked at it with a scientific eye and found the land potentially productive and capable of yielding bumper harvest. Nishada's territory lay adjoining Ayodhya. While going to the forest, he happened to be greeted by Nishada. Nishada asked Rama if the former could serve the latter in any way, Rama advised him to tell his farmers to till the land well, sow seeds and raise bumper harvest.

Nishada had asked Rama, "Why do you prefer to go to forest than to rule (Your kingdom) ?" Rama obseved " This is my mother's desire. This life is short and I want to perform some virtuous deeds in my life time. If I live in my kingdom, I shall imbibe 'Rajasic' qualities contrary to my wishes. Whereas if I live in a forest, my life will be austered on account of the very contact with the Rishis.

Did Lakshmana chop off the nose of Ravana's sister ?

O, sages ! When Rama, Lakshmana and Sita were at panchavati, Ravana's sister Somatiti (Surpanakha) came to Rama, Sita and Lakshmana and gave vent to her vicious passions. At that Lakshmana reprimanded, "You ought to be ashamed of your conduct. You are not connected with a low family but on the contrary, you belong to the family of the great king Ravana". With such reproachful words he greeted her and put her to shame. This amounted to cutting of nose and ears. The news of the insulting incident was broken to Ravana, her brother.

It was at this juncture that Khardushana came to retaliate for the maltreatment meted out to Somatiti. In the fight that followed with Rama, he was slain. When that still more depressing news

reached Ravana, he alongwith Maricha came and abducted Sita. When Rama and Lakshmana found Sita missing, they felt very sad. They trekked towards Pumpapur. On the way they met Jatayu (a great friend of Dashratha) who had fought bravely against Ravana in order to rescue Sita from his clutches. He was badly injured in the scuffle. Jatayu told them that Ravana had abducted Sita. He advised Rama to meet Sugriva in Kishkindha. On their way to Kishkindha they came across the hermitage of Maharishi Bharadwaj where the sage trained them in the use of nuclear weapons (Agni astra, Brahma-astra, Vayu-astra and Jal-astra). The weapons too were presented to Rama and Lakshmana for use.

Did Kumbhakarna sleep for six months ?

Maharishi Bharadwaj's 'ashram' was the biggest seat of learning scientific and nuclear warfare at that time. At this very 'ashrama' Kumbhakaran used to come and receive training in physical sciences and had set up his own laboratory to produce nuclear arms and other items of invention. For this very reason he used to stay for six months in his own laboratory and the remaining six months (of the year) were spent in his kingdom.

Makardwaj's Birth

O, sages ; when Rama met Hanuman at Kishkindha, Rama was wonderstruck to see Hanuman's life of austerity and renunciation. Many years before this event Hanuman had married Sugriva's daughter named Rohini. After giving birth to a son, she had breathed her last. He proved very great since he remained perfectly celibate for the rest of his life. Hanuman's son, Makardhwaj, fell into Khardushan's hands who was invading southern states. From there he was sent to Patalpuri (Modern America) and became the gatekeeper of Raja Ahiravana (Ravana's son). When Rama vanquished Ahiravana, he discovered that the gatekeeper was Hanuman's son.

Ravana's life sketch and his devotion to Yajna

O, sages ; In the Treta period there was a sage named Palusht who was the royal priest of Raja Mahidanta. His son was Manichand Brahmana and Manichand's son was Varuna. He had two other sons. When all the three studied at the preceptor's hermitage, they were theists and devout worshippers of God. Varuna was well-versed in Vedic knowledge. He was Aditya Bahmchari (one who remains celibate for 48 years). His father asked him to marry but he declined to do so.

Raja Mahindant was the monarch of almost the whole world. Patalpuri formed a part of his realm. Rohini kingdom was under his sway, Gandhar and other states owed their allegiance to him. Ceylon was his capital. Once Raja Kuber invaded Ceylon and conquered it. Kuber conquered Patalpuri, and Bhatal Raja conquered Somdit. Raja Mahidant had a daughter but no son. Her name was Mondodri, she had studied the Vedas at Tatav Muni's ashram. She was a great scholar. Raja Mahidant went to the preceptor's ashram and said, "you are my daughter's preceptor. What are her virtues and in which 'Varan' she should be married". The preceptor told him that she possessed the virtues of a Brahman and as such she should be married in a Brahman family. Raja Mahidant was reminded of Varuna, the well known celibate, the grandson of sage Palusht. When Varun learnt about the girls's quality, he showed his willingness and married her. At the time of departure Raja Mahidant regretted that he had nothing to offer (as present). His kingdom had been usurped by Kuber. At this Varuna pledged to take his wife only after he had redeemed his inlaw's territory from Raja Kuber. Varun was Brahman. He toured many countries and secured help from other rulers, invaded Raja Kuber and conquered Lanka (Ceylon). After the conquest he came to Raja Mahidant and said, "Sir, here is your kingdom. Please accept it". Raja Mahidant said, "I present the kingdom to you. It is yours because you are my only heir and, moreover, I could not give you anything at the time of marriage.

Ravana's Coronation

O, Sages ! At Mahidant's suggestion, sages and sovereigns held a meeting to assign a new name to the emperor of Lanka. Maharishi Kukut Muni was called upon to preside over the ceremony on Palusht Rishi's proposal. But he declined the offer contending that Varun did not deserve to be the ruler because he could foresee that, on becoming a ruler, Varun would go astray and lead to the wreck and ruin of his kingdom. So saying the sage left the meeting. At Mahidant's request Palusht rishi performed the

coronation ceremony and named him 'Ravana'. 'Ravana' literally meant an eminent hero and a broad-minded person. He was a great worshipper of God, but, on becoming a ruler, he began to imbibe many vices. He was a great warrior. He subjugated many other countries. His son, Ahiravana, ruled over Patalpuri (modern America). Narayantak, Ravana's son, a great scientist, ruled over Sudir Kingdom (Modern Russia). Akshay Kumar ruled over Rohin Kingdom (Modern China). Meghnath was the ruler of Gandhar and other states.

Advancement of science in Ravana's reign

Raja Ravana was an eminent scientist. At one time when he was present in his court, he felt mentally perturbed and expressed his desire to go to the forest to be soothed by some holy person. He left his kingdom and met Maharishi Kukut Muni in the forest. He expressed a keen desire that Kukut Muni visits Lanka. The Muni observed, "Your kingdom is really very wonderful and I have already learnt about the advance you have made in scientific knowledge, but it matters little to me, I have no desire to visit your kingdom." Nevertheless, at Ravana's persistant request, the Muni agreed to visit Lanka. Raja Ravana and the Muni, on reaching Lanka, were accorded a warm reception. Maharani Mandodri touched the sage's feet and beseeched him to give some spiritual advice to Ravana before departure.

Maharishi Kukut Muni first visited the royal palace which was built by Raja Kuber who ruled the kingdom before Ravana. Before Kuber Raja Mahidant ruled it. He was preceded by Raja Shiva. Prior to Shiva, Bikram was its king, Bikram's predecessors were Somini, Dalava, Shanbilya, Surya and so on. This all is just by the way, Next Kukut Muni visited the queen's mansion built by Raja Shiva. On seeing this the Muni was highly pleased. After visiting numerous royal buildings the rishi was led to special laboratories connected with researches on earth, air, water and fire elements. Here atomic bodies were potentised with 'Dwe and Trisainu' 'Chatursainu', 'Panchsainu' (These all are very subtle forms of elements) and those led to the development of different weapons of war (i.e. Brahm-astra, agni-astra, Jalastra etc). Lastly Ravana conducted him to some more special laboratories of Ravana's son, Nariayantak who was the greatest scientist of the age and who frequently visited the Moon in his 'Bhautik yan' (Plane) Mars was also visited during Ravana's reign. Finally Ravana conducted the Muni to Medical research centre, where Ashwani Kumar resided. He was an authority on surgery who could join two parts of the skull and, stopping the heart beat, could operate upon the heart. The Rishi, on seeing these laboratories, highly praised them. Ravana was very pleased to hear that and asked as to how the Muni liked his kingdom (on the whole). The Rishi replied that Ravana's kingdom was very much advanced in physical sciences but added that after some time the kingdom would go to wreck and ruin. Ravana exclaimed as to how it could be possible. The Rishi said that, no doubt, there were lofty palaces, several laboratories and much material equipment but he could not trace a 'Charitra-shala' (character building institution). A kingdom without a 'Charitrashala' was sure to go to dogs sooner or later. When Ravana heard these words, he said, "It is true that there is no Charitrashala in my kingdom." The Rishi said that for that very reason he had declined to perform his coronation because he was not worthy to become a great ruler. After the Coronation, material progress was sure to be made but it would lack in spiritual advacement. Lofty mansions did not matter and nothing could be achieved by going to the Moon, and laboratories were useless if character building was neglected. He predicted that a man of high character would come and destroy his kingdom.

O, Sages ! Rama set out to conquer Lanka, reached the shore where he met Nal and Neel, two great engineers of the age. They helped Rama in building a bridge across the sea. The news about Rama's approach to Lanka was conveyed to Ravana.

O, Sages ! Ravana summoned his brother Vibhishan. After a long discussion Ravana asked, "Brother ! you are a devotee of God and Chant 'OM' constantly. I would like to know whether I shall be able to defeat Rama or not." Vibhishan replied, "O, Ravana; Even if you take sevaral births, you would not be able to register a victory over Rama." Ravana said, "I am an eminent scientist and have inventions of several nuclear weapons to my credit." Vibhishan replied, "Brother ! Rama possesses both spiritual wisdom and scientific knowledge and, by virtue of these, he can conquer you. "Ravana then asked as to what he should do. At this Vibhishan replied, "Brother, if you hear my advice, hasten to take Sita to Rama". When Ravana heard these words uttered by his brother, he got enraged and kicked him 'off' and

ordered him to quit Lanka. Vibhishan crossed the bridge and met Rama and explained to him at length what had happend.

Rama's yogic wisdom

One day Rama spoke to Vibhishan, "Brother" ! I would like to know whether I shall able to gain victory over Ravana. "Vibhishan replied, "Rama ! It is no trifle to defeat Ravana." Rama asked for the reason. Vibhishan said, "Ravana's son Narayantak is a great scientist of this age. He has devised many weapons of war. Ravana's god-father Maharaja Shiva, the Lord of Kailash, is at his back. Besides Ravana himself is very powerful in evey respect. So it will not be easy to subjugate him. "Rama then expressed his resolve to conquer Ravana at all costs. After thinking for a while Vibhishan said, "Rama, I can well realise your spiritual powers. Spiritual science can perform miracles. It can transform a foe in to a friend or a wicked person in to a saint. You can very well utilize this Yoga to your advantage against Ravana. I am sure that you will overcome Ravana. Though he is a great scholar of Vedas, and a great man of Science, yet you, with your spiritual and Yogic superiority, can easily subjugate him, But, for that end, you should perform the 'Ajay-Medh Yajna' and invite Raja Shiva and also request Ravana, who is the only person capable of acting as the Brahma (Head priest) of the proposed Yajna. If it materializes, your victory is more than assured. Rama asked as to how it could be possible for his adversary to oblige him by accepting the invitation and, further more, to act as Brahma. Thereupon Vibhishan said, "My beloved Rama ! Ravana has implicit devotion for this yajna due to his dedicted association with Lord Shiva. In addition to all that, you may also exercise your spiritual charm upon Ravana for readily accepting your invitation. If he so accepts the exalted seat of Brahma at the Yajna, he will perform the rituals in accordance with the Vedic traditions discarding his personal self-centred motives. In that case your victory is assured."

Rama's invitation to Ravana to performs the Yajna

O, sages ! According to Vibhishan's advice, Rama and Lakshmana both went in disguise to Ravana who was, at that time, holding his court in his royal palace. After observing for a while Rama expressed to Lakshmana, "O, Lakshmana ! Look ! How just is Ravana in redressing the grievances of his subjects ! He deserves praise. Now how to extend our invitation to him ?"

There came a moment of repose. Rama and Lakshmana availed of it and approached Ravana. Ravana looked at the distinguished strangers. His eyes met with those of Rama. Rama's eyes radiated charm. Ravana's heart was captivated. Qute unconscious of it, he was under Rama's Yogic spell.

Ravana failed to recognise Rama and Lakshmana. Extending formal courtesy, Ravana said, "Say Sire ! How have you happened to come ? What is your requirement" ? Rama said, "Sire ! We have resolved to perform Ajaya Medh Yajna. We request that you may kindly accept to act as 'Brahma' at this 'sacrifice'. Ravana could not but accede to the request and assured Rama and Lakshmana that their will would be done. Rama then added, "Sire ! The Yajna is being performed at the sea-shore.We are glad that you have accepted the invitation. Tomorrow we may not be able to come again. You please be kind enough to reach the place yourself. Ravana promised to do as desired.

Ravana performs Rama's Ajay medh Yajna

Look sages ! All the preliminaries for the Yajna were made. A grand Yajna-shala was set up. At the appointed hour Ravana was anxiously awaited. Ravana arrived in his plane and was received most respectfully by the hosts. He was exalted to the seat of Brahma by Rama according to the Vedic rites. After being made Brahma, when the sacred thread ceremony was to take place, Ravana asked for who was who. At that time they said, "Sire ! I am called Rama; I am called Lakshmana." When they thus disclosed their identities, Ravana was taken aback and exclaimed, " Oh ! What is this ? It has been a very strange thing." Soon he reconciled with himself, " Oh ! Let it be. Come what may. When they have honoured you to be the Brahma, it becomes your duty to perform the Yajna, according to the prescribed procedure." He said, " Thank you ! But where is your consort'? At this Rama replied, "Sire ! My consort is in your custody in Lanka." Sages ! At that time Ravana said to himself. "If I do not conduct the Yajna in order, I shall commit a great sin against God. They (Rama and Lakshmana) have made me the Brahma

for the Yajna. God has given me tha wisdom to do it under the conditions, my only duty remains to bring Sita and perform the Yajna according to Vedic tradition".

Ravana brings Sita to Rama's Yajna

O Sages ! Ravana left for Lanka in his plane and went straight to Sita. He said, "O Sita: Your husband is performing a Yajna and you are required to go to the seashore." She then observed, "O, Ravana ! You are always telling me some lie or the other. Why do you not ever speak a little truth also ?" "No, no, Sita ! I have been appointed as Brahama of the Yajna by your husband. It has therefore, become obligatory on my part to carry you over there since the Yajna can not be accomplished by Rama in the absence of his consort as per the Vedic dictates." Ravana said assuredly. When Sita heard this version, she was very much pleased and readily accompanied Ravana in the plane to the Yajna site. Having arrived there, Sita took her seat on Rama's right side quite joyfully at the Yajna 'Vedi'. Ravana occupied the Brahma's seat on the southern side. The Yajna started in full swing. As witnessed and described by Maharshi Valmiki and Maharishi Lomash Muni, the Yajna continued successfully.

Look sages; when the final offering to sacred fire was nearing, Sita asked Rama, "You are peforming the Yajna no doubt. But do you have anything substantial to offer to Ravana in 'Dakshina' (recognition for the service) or not ?" Rama said to Sita, "O, Sita ! What have I got with me to offer to him ?"

At that time, Look ! What Sita did. She had a 'Kauri-Joora' (an ornament) with her. She passed it on to Rama and said, "Lord keep it with you. You may honour the Brahma (Ravana) with it. Rama accepted it for the purpose.

The Yajna continued. After the final offering to the sacred fire; due regards and greetings were paid and exchanged. Rama and Sita approached Ravana with that 'Kauri-Joora'. Ravana siad, "O, Rama ! It looks as if this Kauri-Joora belongs to Sita." Sita thereupon observed, "Sire ! What is my own in that Kauri Joora ? It is going for a noble cause. It was, at one time, presented to me as an ornament by my father-in-law, Dashratha. Today it is being offered to you for a noble cause. I have no sense of mineness attached with it, At that time Ravana siad, "O, Sita ! This offering of yours is acceptable to me but I do not want to deprive you of the sacred symbol of feminine chastity.

Ravana blesses Rama at the end of the yajna

Look Sages ! When Ravana uttered these words, people were dumb-founded (with appreciation). They expressed, "Oh ! Ravana is certainly very wise." Thus the Yajna was over. Ravana, in his final blessings, had said, " Oh, Rama ! It looks ominous that your desires will be positively fulfilled". Then he spoke to Sita, "O, Sita ! If you like, you may stay in the service of your husband or else you may accompany me back to Lanka." Sita, thereupon, replied, "Sire ! From to-day onward you have become my Brahma (father). For me both the places are alike. But, Sire ! I shall accompany you."

Sages ! This is called Dharma. It was a matter of principle for Sita. She touched Rama's feet in reverence and got into Ravana's plane. At that instant, full of feelings and emotions, Ravana, quoting a verse from the Rigveda, had said, "O, Sita; I am foreseeing today that the time of my down-fall has come. My Lanka is about to be destroyed. He, who is my sworn enemy, has owned his advesary and has deprived him of his spiritual morale by extoling him as Brahma. O, Sita ! Why should not his desire be fulfilled ? Now I am realizing that I should not have solemnised this Yajna. With the successful completion of this Yajna, I can visualize that not a single body will survive in my Lanka." So lamenting, Ravana was submerged in grief.

Ravana's ambitions before his death

O, Sages ! Later Rama invaded Lanka and, after a bloody war, vanquished Ravana. When Ravana was about to die he had said, "Rama ! I am in my last breaths. I intended to do four things in my life time. Firstly, the smoke should cease to appear with fire. Secondly, I wanted to pave a permanent path to the Moon. Thirdly, I wanted to make it possible to control death. The fourth thing was that I wanted to know the creation known as "Atal & Vital'. But alas ! I have failed to accomplish these."
Rama diffused his culture in Lanka and crowned Vibhishna

O, Sages, After Ravana's death, Rama crowned Vibhishana as the sovereign head of Lanka, and diffused his culture there. Sita was reunited to Rama and they proceeded back to Ayodhya victoriously. O, Sages ! It was Tretayug when Rama reached Ayodhya. This was about 850670 years ago. Under Muni Vashistha's advice, Rama began to rule the country.

What is Ram Rajya ?

O Sages ! Once Rama bowing his head before Sage Vashistha enquired of him, "How can I establish Ram Rajya ?" The sage Vashistha then replied, "Before your kingdom changes into Ram Rajya, you must become Vishnu. So long as you are not Vishnu, your kingdom cannot be changed to Ram Rajya."

Vishnu-the King having four Arms.

Rama said, "Please explain how can I be Vishnu ?"

The Sage Vashistha said, "O Rama, first of all you must have a Padma in your hand."

What is Padma ?

Ram asked, "Sire, what is a Padma ?"

The sage in a joyful mood replied, "O Rama, listen. Padma is the name of character and etiquette. A nation possessing character and etiquette is a pious one, and a nation devoid of character-its individuals having no respect for one another must perish sooner or later. O Rama, if you want your nation to be a pious one then it is essential that you must have a Padma in one of your hands, your nation must be equipped with true knowledge and that knowledge must contain in it the waves of character and etiquette. Such knowledge is the best-such knowledge makes a nation successful. Rama, this Padma can elevate you higher and higher-you can rule over the whole world, and if there is no character and etiquette your kingdom can never be changed into Ram Rajya."

What is 'Gada' ?

Secondly, you must have a Gada. Ram asked "Sire, What is Gada" ? The sage again joyfully said, " Gada is the name of the warriors. The king must have powerful warriors in his nation, who must possess the knowledge of the self and who must faithfully follow Brahmcharya. The nation where the criminals are punished always remains as Ram Rajya, and that one where the criminals are not punished perished soon. And so, O Ram, you must hold your Gada firm, the criminals are punished and crime must be driven away, and then your kingdom will become Ram Rajya. O Rama, Gada and Padma must find a prominent place in your nation. If any secret of your nation leaks away into another nation, then you must know that the warriors of your nation are not of high morals. A nation with a gada is a pious one.

What is Chakra ?

Thirdly, you must have a chakra.

Rama asked, "Sir, what is a Chakra ? Please explain it."

On hearing this request of Ram, Sage Vashistha spoke, "O Rama, listen. Chakra is the name of culture. But what is Culture ? Culture is that priceless speech which bestows upon man character and etiquette and is immersed in the knowledge of the art of agriculture, commerce and archery and the science of inventing various kinds of machines and also well-versed in maintaining character and Brahmacharya and elevating one's self so as to reach the highest goal of attaining Him. O Rama, You must think over this. If you desire to convert your nation to Ram Rajya you must have a chakra.

What is Shankha ?

O sages ! afterwards Rama asked the Maharshi, "Sire, Now please explain what is shankha. I also desire to hear about it."

Maharshi Vashistha spoke then. "O, Ram ! how great and glorious you are! You deserve all praise for having carried out my advice and adopting Chakra. Now listen what is shankha. Shankha is the name of the voice of the Vedas. The nation where the Vedas are recited in the Jata accent, Mala accent, Ghana accent, Visarga accent, Visharad accent and in various other accents, there the ether always vibrates with the Vedic Mantras. The nation where character is taught - where the Vedic teachings are imparted,

always maintains a pure atmosphere and the people there are full of high ideals and character and etiquette. O Ram ! you have enquired to-day what is the Voice of the Shankha. So you must know that the voice of the Vedas. Is the voice of knowledge. The nation where the Yajnas are performed and the Vedas are recited in those Yajnas, there God fulfils the desires of the king and the people both. So, O Ram, if you want to elevate your nation you must be Vishnu."

Rama's greatness

O Sages ! I tell with pride. O God, please send high souls like that of Lord Rama in this world ! I had the privilege of seeing Lord Rama. Lord Rama renounced the luxuries of his royal palace and made the mountains his abode and carried out the commands of the Rishis. He diffused the chakra or culture of his character and etiquette in the world and conquered other kings. He killed Narain tak, the son of Ravana who ruled over the kingdom of Sudir (Present Russia) and made Adhut, the king of that place. He then went on moving and spreading his culture further and reached Patalpuri (present America) where Ahiravana, the son of Ravana was the king. He killed Ahiravana and handed over his kingdom to Makardhwaj, the son of Hanuman. Thus moving and spreading his culture, he came back to Ayodhya.

History continued thereafter. In the annals, however, the important period which has deserved mention, from the cultural point of view, is that of Mahabharatha episode.

What led to Mahabharatha war ?

O Sages; If two pupils of the same preceptor with daggers drawn, came to rack and ruin, what could be the Cause ? It is a matter worth reflection.

In accordance with the traditions set by Lord Manu, the student could receive education by going to their preceptor's 'ashrama' irrespective of their rank and status in the society. It was an established practice that the preceptor (The Guru) first studied the intellectual make-up of his would-be disciples in order to ascertain their respective aptitudes for the type of instructions they were individualy fit for. Bhishma Pitamaha (grand sire Bhishma) invited his preceptor Parshu Ram. The latter having come, gathered together both the Kauravas and the Pandavas. After closely examining their qualities of the head and the heart, he said to Bhishma, "These pandavas deserve training in archery whereas the Kauravas, with the exception of one or two, are not fit for the same." The grand sire Bhishma was in a fix and said to himself as to how could the administration of the country be carried out if the Kauravas were deprived of the training. Parshu Ram had further added that if he gave them the training, they would bring nothing but ruin to themselves as well as to others. He would train them under no circumstances. Thus he left the place. The grand sire Bhishma considered that both the Kauravas and the Pandavas were alike to him.

O Sages ; From there onwards the old system of education radically changed. The Guru would go to the disciple to impart instructions rather than the disciple going to the 'Guru' for being obliged.

As things would have it, Guru Dronacharya had once been insulted by Raja Dropada. Just to seek revenge, Dronacharya took a vow that he would teach an appropriate lesson to Dropada. He reached Hastinapur. When Bhishma learnt about his arrival he invited and urged upon him, to train the princes in the skill of archery. On examining the disciples very minutely, Dronacharya found that all the five Pandavas Vikram and Prite only deserved to be trained while the remaining had perverted tempers and as such did not deserve being trained. When he was about to speak to Bhishma, it struck him that if he told his mind to Bhishma, how could his aim to humiliate Dropada be fulfilled. He started giving instructions to both (The Kauravas and the Pandavas). This decision was based on hatred. It bore its fruit. The Mahabharatha war was fought.

O Sages ! Lord Krishna did his best to prevent war. With this objective in mind, he approached Duryodhana and tried to persuade him to part with a small territory to the Pandavas for their sustenance. Duryodhana, however, refused point-blank and did not agree to part with even an inch of land. On hearing thus, Krishna observed that the war was inevitable.

O Sages ! Lord Krishna was a great personality of the age. He was above worldly temptations. Though he was born in the prison-cell of Raja Kansa, he rose to great heights. Once Mahanandji said, "it is alleged that Krishna had sixteen thousand consorts." People did not understand the meaning behind. It

simply means that Krishna had sixteen thousand vedic verses by heart and carried on research upon those mantras (for full details of Lord Krishna's life, see next Chapter "Lord Krishna.")

How great was the Mahabharat war ?

O Sages ! Rajas from distant countries turned up in large numbers either to participate or simply to witness the war. Among them was one Raja Ambrik, When he met Lord Krishna the latter asked him about the purpose of his visit. Ambrik expressed his keen desire to witness the war. Lord Krishna probed him again whether he only wanted to act as an on-looker or would like to participate in the warfare. The Raja replied that he was willing to fight if the could get an opportunity to do so. Krishna asked him as to what he meant by 'getting an opportunity'. He replied that he would fight on behalf of the losing party. He told that he possessed three nuclear weapons and that one of them was so powerful that after destroying the two contending armies, the weapon would come back to him intact. At that Krishna said to Arjuna that Ambrik would be a stumbling block in their way and would not permit them to fight freely. What was to be done under the circumstances ? Lord Krishna said to him, "Undoubtedly you are a great scientist and a mighty warrior. But what is the extent of your generosity and charity ?" The Raja contended that he could offer whatever asked for. Lord Krishna asked for his head in charity. The Raja agreed to it and resolved to witness the war. Lord Krishna said that he could watch the war but could not use any part of his body in it. Raja agreed to this and Lord Krishna so arranged that he could witness the warfare only.

O Sages ! All such developments of physical sciences only lead to total annihilation. Even visits to the Moon, Mars and other planets can not bring about peace. All the deadly weapons strike terror inthe people's mind. Fear and disturbed state of mind can only be dispelled by high character and noble intellect. Discriminating faculty and character can be cultivated by having implicit faith in God and a cultured system of education. This will awaken our conscience. The awakening, in its turn, will establish peace in this world for which man has aspired since times immemorial.

The Mahabharata war destroyed the Kshatriya Dharma and wiped off scientists and thinkers as well. This led to the spread of ignorance all through the world.

Decline of Vedic knowledge after the Mahabharata War,
(through Rishi Mahanand's Soul)

O Sages ! After the Mahabharata age, Raja Parikshit, son of Abhimanyu happend to be a great king. His son Janmejai had ennobled himself by performing 'Sarvasava' Yajna. He had given away all his wealth in charity on the occasion. Maharishi Jaimini was appointed the Brahma. He accomplished the Yajna with great ability. After renouncing his kingdom, he devoted his life to the worship of God.

King Janmejya's successors did not prove to be noble and virtuous rulers like him. O Sages ! Thence onward ignorance began to spread all over. The Brahmanas forgot the Vedic knowledge gradually and this, in turn, led to the decline of the war skill of the Kshatriyas. The 'Samnyasins' (the ascetics), who were the exponents of Dharma, became selfish. This led to the formation of various factions which gave rise to hatred. People forgot the teachings of Lord Manu. Decline in the character of both the ruler and the ruled appeared as a result of mutual hatred and bickerings. This led to the formation of many religious sects. At this juncture an atheistic sect called Vam-Margi, came into existence. Their wicked deeds can not be described in words. They created hatred in the minds of the people for Vedic lore by their wrong interpretations of the holy books. They did not spare the Yajna ritual and began to offer, animals in 'sacrifice.' For instance, in Gomedh Yajna, they sacrificed organs of 'cows' as oblations. Similarly, in Ajaymedh and Narmedh Yajna, they sacrificed organs of horses, goats and human beings. Thus they put an end to faith in the Vedas, the Yajnas and God. They preached that there was no God. The Vedas were no revelations, and that the world had come into being of its own. At such a climax Lord Mahavira was born. He preached 'non-violence' as the highest virtue. But when he expressed concern about the sacrifice of animal beings at Yajna, the Vam-margis could convince him that the Vedas permitted such sacrifices. They had interpreted the Vedas as it suited their selfish ends. It, somehow, prevailed upon Mahavira. He declared that he had no faith in the Vedas as he had not studied the Vedas himself. He preached about God and Atma. During that period, most of the religious and scientific books of the old Rishis were reduced to ashes.

It was about 2500 years ago that Lord Buddha saw the light of the day. He also preached the maxima of 'Ahimsa Parmodharma' (non-violence is the highest virtue) like Mahavira far and wide. When the Vam-margis held religious discourses with Buddha, the former interpreted the Vedas to some extent, but the perverted interpretations, as given out by the Vam-margis, could not be removed from his mind. He came of a royal family. He renounced the world of passion, became a 'sanyasi' and preached the most recognised principle of 'Ahimsa Parmo-Dharma' in the world.

O Sages ! It was a about 2200 years ago, when vices thrived and the Vedic wisdom became extinct, that Mahatma Shankracharya was born. When he was about twelve years old, he said to his mother, ''I find the world in the grip of ignorance and superstitions. The Vedic Wisdom is in a state of oblivion. As such I want to revive the ancient Vedic lore." The mother was highly pleased to learn that her son cherished such noble ideas as that of dispelling ignorance from the world. He held religious discourses about idol worship with the Jainis and the Buddhists. He offered to become an idol worshiper if he could be out-witted in logical discussions. In case he won he would destroy the idols.

O Sages ! I have seen Mahatma Shankracharya. Whenever he discussed about God and the individual soul, the opponents were left dumb-founded and he removed the idols from there. Once, in his life time, he probed into the mysteries of Vedanta. During this period, the Buddhists and the Jainis had installed idols in temples and people worshipped them. He advised the people to build their own temples and worship God.

O Sages ! This was followed by the advent of Yavanas and ignorance increased all the more. They, like the jainis, destroyed the scientific and Vedic works on which they could lay hands and also maltreated womenfolk. At such a time Mahatma Tulsidas was born. He was not a great scholar but his verses were of a high order. Through those verses he preached Dharma.

O Sages ! Hardly a century has passed when Swami Dayanand took birth. When he saw the ignorant state of affairs he renounced the worldly attachment and followed the path of the ancient rishis. He declared that idol worship was against the Vedas and he preached against this kind of worship. He had to bear many hardships like those of Shankaracharya. But a noble soul (that of Rishis Shamik) animated his physical frame. His misson was to bring the people of the age to the righteous path as laid down in the Vedas. He acquired Vedic knowledge from all available sources. He wandered over the high peaks of mountains, and meditated over the Vedic truths and God-principle. Later he carried the message of the Vedas and the God principle far and wide. He was an acknowledged scholar of Vedic lore. He was called 'Maharishi' during his life time.

O Sages ! It was the Iron-age. The Maharishi held religious discourses with the Christians who ruleover India. Similarly he held religious talks with the Yavanas. His teachings are still in vogue. No one minds accepting what is true and factual. There are certain facts which are beyond logic. These need to be investigated. After probing into the depths of Vedic knowledge, one understands these facts in their true perspective. Then only the comprehensive appreciation and perception of the creator and his creation dawns upon him.

11. **Lord Krishna**

(Lecture delivered by Shri Krishna Dutta Brahmchari on the 3rd Sept. 1969 at C-3/9 Model Town, Delhi in a state of trance-a supernatural phenomenon which presents an interesting field of research and enquiry for the seekers of Truth. Contempt before contemplation will always be a bar in the promotion of knowledge.)

Imagine a number of holy souls gathered together in a serene atmosphere for listening to a Preceptor. Acknowledging the reverential regards from the audience. the Preceptor addresses as follows :-

Be blessed !

Seers, Look ! Today again, as before, I had been chanting some charming Vedic hymns absorbed in ecstatic delight in this august presence. You must have very well followed which of the vedic hymns were recited. The fine disciplines which we observe in the process of perceiving the phenomenon world have been well seasoned from generations to generations with those principles on the basis of which a kind of super naturalism naturally starts evolving in man's life. From time to time there has been descent of great personalities amidst us and in their descent, an element of mystery has ever prevailed. Traditionally it has been the duty of man to strive for the uplift of Vedic Culture because the qualitative definition of man has been derived on the basis of his relfecting capacity. Only that person deserves to be classifed 'man-as-man' who can reflect, who can focus his mind. From the lives of such great persons only a beam of Glory emanates. So my dear seers, when we make it a point to weigh and consider every expression of thought in the right discriminative perspective, we shall verily begin to experience our span of life truly glorified.

So my dear seers, let us move ahead. We propose to talk about some great person today. When and where great saviours are born, an era of brightness for the safety of beings is ushered. Spirited by the light of brightness humanity feels itself securely based like a grounded pillar. Let us be reviewing today that from time to time we have had advent of such illuminating personalities. How wonderful their lives have been from generation to generation ! Earlier also I have been mentioning about them. Today also a recollection is surging forth. To-day I have been visualising the life sketch of Lord Krishna which is worthy of being contemplated upon at every day-dawn. Every moment in Lord Krishna's life was glorious. His system of perception and the methods of reflection ever displayed excellence. To adopt those methods we remain so very eager to-day. On those very lines we would like to base our analytical studies of Science and Metaphysics. We should again have an access to those scientific truths the mastery of which was expressive of the singular uniqueness of Lord Krishna's comprehensive system of study.

O, Sages ! Lord Krishna had pronounced a statement at the time when he was in the midst of the Kaurava and Pandava forces at Kurukshetra and his friend Arjuna was with him. Arjuna had become mentally shattered after having surveyed the rival sides lined up for conflict. When he was so absorbed in a sorrowful plight, Lord Krishna had said. "Whenceforth this delusory attachment has cropped up in you ? Listen ! The man who gives up 'Dharma' out of attachment loses hold both in this world and the world hereafter. Therefore do not be grieved and do not give up action in fulfilling your duty as a protector of righteousness."

When Arjuna asked, "Lord, you contend that you imparted this knowledge to 'Surya' and Akshvaku who lived long long ago where as you obviously belong to the present age ---", then Lord Krishna had categorically sated. "O, Arjuna ! I know about the previous births but you do not." So my beloved seers ! We have to elevate ourselves to those human heights where we become the knowers. Knowers of what ? Knowers of the glories of our previous lives and, having known that, we should be able to cross over the ocean of the being and the non-being.

Let us today be reflecting upon how illustrious Lord Krishna's life was. What was the form that Lord Krishna assumed when he imparted knowledge to Akshavaku and the Maharaja Surya ? Who was he who communicated the Vedic revelations and the knowledge of physical science to Maharaja Surya ?

Lord Krishna's soul was the soul of Lord Manu

My dear seekers ! it is said that Lord Krishna's soul only was the soul of Lord Manu. That is to say that Lord Krishna's soul only animated the body of Lord Manu. Through the ethics or disciplines enunciated by Lord Manu, it is readily noticed that a lustre of the 'fire-principle' always characterised his life. First of all Lord Manu constituted the governing system and, while so doing, he proclaimed that it is the duty of the state to protect both 'Dharma' and mankind. The sovereignity which can not afford to do so should never be recognised. The first manifestation of this soul (i.e. Lord Krishna's) was in the form of Lord Manu. Through that form he taught Maharaja Surya and Akshavaku. Surya was the name of Lord Manu's son. Surya was a 'Rudra' King. His son's name was Akshavaku. To them only Lord Manu conferred the thought-currents of knowledge and the governing constitution and, accorded also the Brahma knowledge. He then left for his heavenly abode.

Lord Krishna and the Cow

I may similarly be accounting for many other subsequent incarnations of Lord Manu but, in the present context, it will not be worthwhile to do so. I have only talked of the foremost manifestation. Today I am focussing attention upon Lord Krishna's life and his philosophy towards duty and action. Indeed it will not either do me much good if I continue talking about his glories or his surface plays. But what I have to pay attention to is that which type of human ethics Lord Krishna's soul has tried to propound from era to era through his varied manifestaions. Caressing the Vedic outlook Lord Krishna has emphasized that social thought currents and the human values should be enriched by protecting the cows (representing cattle-wealth for material progress and by mastering the sense-organs (for spiritual and moral uplift) My dear ones; I remember that Lord Krishna used to play a note while walking-through a pathway. That note would produce such a captivating musical reverberation that the cows would be enchanted to yield milk out of pleasure. When the cattle yields milk in a pleasure mood, then the yield is intellect-promoting for the master. Today, when the master desires the cattle to yield milk, it does not have the same pleasant urge. The great teachers, including Lord Krishna have designated such milk as blood. This milk would never crystallize the human intellect which is the product of happiness. Lord Krishna has, therefore, laid primary store upon loving the cattle folk. How earnest he was for their welfare and protection, I remember that, even while walking about, people were absorbed in Vedic thoughts and were also intent on caressing the cows. The cow wealth was considered to be the symbol of national status. The milk of the cows purifies the human intellect and renders it capable of higher flights. It is, therefore, imperative for a sovereign state to promote good breed cattle and then it becomes the duty of the individual to maintain and protect that wealth.

Lord Krishna was a great scholar of vedas

So my beloved sages ! How Lord Krishna's life was characterised with great mystery and wonder ! Elucidating upon various subjects he has sermoned that we should try to know that illuminating or animating and unchangeable principle by knowing which we are able to cross over the ocean of this phenomenon world. You see, Lord Krishna was always immersed in the studies of the Vedas. His consort would implore, "You are not even taking your food. You are always absorbed in such a profound subject that you loose awareness of the world." Lord Krishna would rejoin. "I can't help it. This wisdom of the Vedas is so very captivating. My heart is delighted and I do not feel like giving it up." Behold sages ! The Lord and his consort would sit in a place, discourse and discussions on the Vedas would resume and continue. Thereby they would satiate their hearts with the contention that their lives blossomed under the Vedic thought-currents.

Discovery of Maundhuk Missile & Swan Bham Magnetic Line by Lord Krishna

Now sages look ! Wheareas Lord Krishna's life was dedicated to highlighting the Vedic culture and the caressing of the cow-wealth, he was par excellent in the wisdom of the physical sciences as well. How deep he delved in physical sciences ! I can recollect, on tuning to the Mahabharat peiod, that how much knowledge of science Lord Krishna possessed. He had developed different types of instruments out of the Vedas. He had known the secret of the 'Maundhuk' line. He had also developed an instrument 'Somdhuk' by name, which had his own speciality. What was the speciality ? It is mentioned in Mahabharat and it has been otherwise heard also that when the question of killing Maharaja Jaidrath was invloved, Maharaja Arjuna had taken a vow that he would immolate himself if he could not succed in killing Jaidrath before sun-set. On that fateful day the preceptor Dronacharya and Duryodhana etc. had concealed Jaidrath at such a place in their midst where Arjuna could have no sense of him. But Lord Krishna pondered as to what could be done "If the sun has set and Jaidrath could not be traced", Lord Krishna worried. "Then my friend Arjuna will surely end his life." Then the Lord released the 'Maundhuk' missile in space. When it was so released the sky was overcast and it looked as if the Sun had set.

Mystery of Jaidrath's death

Sages, look ! At that time Jaidrath etc. all appeared on the scene with the intention of watching Arjuna's self-immolation. When they were all seated in the near vicinity of Arjuna then Lord Krishna released the counter missile, Somdhuk' by name, which nullified the effect of the previous one and the Sun was there still and Jaidrath was out-exposed in his presence. Why should not Arjuna grab the opportunity of piercing Jaidrath to death with his arrows ? Look sages ! How much developed Science was at that time ! Lord Krishna had further cautioned Arjuna that if Jaidrath's head fell on the ground, his own (i.e. Arjuna's) head too would come to the ground. Jaidrath's head had to be suitably despatched. It is said that Jaidrath's head was carried on the arrows and made to drop in the lap of his father Apreti who was observing austerity on the banks of the river Ganges. Before he could realize what it was as the head fell down, Apreti's head also came down by the same arrow. It was the effectiveness of that weapon that both the father and the son were so mysteriously and simultaneously killed. What we mean to arrive at is that we have to appreciate today how much super developed Lord krishna's scientific knowledge was.

So sages ! Whereas Lord Krishna had a constant urge towards the study of spiritual science, he excelled in the quest of physical sciences as well. He was always engaged in the development of scientific equipment and discovered the Swanbham Rekha (A kind of magnetic line) whose description has been very beautifully given in the Vedas. With the help of that study he delved in to the subtle atomic character of the 'Yajna' fumes which pervade the space. Thereby he developed the instrument and perfected the knowledge of the aforesaid line. When the battle of Mahabharat was to be fought Lord Krishna had realised that if he did not develop the counter and control and technique, the world would be destroyed.

It is said that he bounded the entire field of the Mahabharat warfare with that line. The effect of that line or the scientific speciality of it was that the poisonous atomic dust of the war missiles would be confined to the bounded area. Not only that, it set even the vertical limits to the atomic outbursts to some four to five 'Yojans' above so that the other beings outside the war sphere would not be destroyed. Lord Krishna excelled in such types of scientific knowledge. So while he was ever intent to embrace the Vedic culture his life was always graced with the Fire-principle on account of which he could venture far into the fields of both spiritual wisdom and scientific knowledge.

Lord Krishna's journey to Mars

Lord Krishna also knew how to make a trip to Mars. For that purpose he had coined a 'yantra' named 'Saukik Jap' through which he could transcend to the realm of subtle structures of the order of second, third, fourth, fifth, sixth and seventh submultiples of atomic size. The seventh submultiple is so subtle and potent that it is able to scan Mars planet. Sages ! Lord Krishna would embark on the 'Yantra' carrier and travel to the other worlds. But, having transcended upto his pure 'self' he could move anywhere in the cosmos. His life has been known to be so much full of grandeur. Using my own expression, I would say the Lord Krishna's personality was so great that he never indulged in sin throughout his life. Learning from dear Mahanandji about the deteriorated condition of social set-up of the modern times, I always pray to the Almighty that holy souls like that of Lord Krishna should manifest again in this world for the redemption of mankind and the reformation of social set-up. Man should again rise to the peak of both kinds of knowledge. When every man and woman is illuminated with that comprehensive knowledge then no sin is committed. Where no sin is committed there thought currents are unconditioned. And where the thought currents are unconditioned, there man is striving constantly for peace and happiness. Therefore we have to peruse Lord Krishna's life and try to emulate that beatitude into our own lives.

I can recollect that on this day Lord Krishna's descent was being eagerly awaited on this planet. In the bosom of every man and woman there was an acute desire to welcome such a holy soul. It is a natural order that all divine souls make their corporeal appearance to sport life in times of distress. Maharaja Giansaruti had similarly advised his minister that great souls are never born in palatial buildings.

Once Maharaja Giansaruti asked his minister to go and find out some 'Brahma-Giani'. The minister started the search in big houses. After having probed unsuccessfully the big places on the whole earth, he confessed his failure before the king. The king enquired as to where the search was made. The

minister assuredly affirmed that he has been to all the big places on the earth. The king said, "Do you expect 'Brahma-Gianis' to be living in stately and high buildings ? Brahma-Gianis are not to be found in such houses, Go and search for them in fearful jungles". Thereupon, acting" on Giansaruti's direction, the minister entered a dense forest. During his quest he came across sage Rewak. The sage was passing his life under a cart. Falling at his feet in reverence, the minister said, "Sir, who are you ? I have come in search". The sage said, "I am called Rewak and am known by the name "Rewak the cartman" The minister then further asked, "Sir, are you the sage Rewak ?" The sage replied that he was not called as sage but was definitely called Rewak. The sages are so pure and open-hearted that they never speak high of themselves.

So after being blessed by the meeting with the sage Rewak, the minister approached again the king Giansarutti. He said to the king, "You Majesty ! I have seen the sage known as Rewak the cartman and have returned after being blessed by his 'darshan'. His 'darshan' gives immortality. Giansaruti was all full of appreciation.

So my beloved sages ! The object of all this narration is to establish that the birth of all great persons invariably takes place not in celebrated houses but in distressed places. Lord Krishna was born in the prison of king Kansa. How superceding, how great the life of prison-born Lord Krishna was. How sublimated his life was with wholesomeness ! Detailed features of his life will be mentioned by me tomorrow. Today I have to confine myself to impress that he was adept in both the spiritual and the scientific knowledge. His life was always engaged in the promotion of Vedic Culture. He was ever absorbed in the perusal of profound subjects. It is observed that, once in his life time, he remained so much occupied in the investigation of the Swanbhan line that he did not even take his food for ten days. There was never a chance in his life-time that he should have even thought of committing a sin through his worldly manifestation.

So my dear sages ! The moral of our talk today is that we should sincerely, in right earnest, dwell upon the true interpretation of the lives of great persons. That way only our lives can be sublimated, otherwise there is no other alternative. We should contemplate upon Lord Krishna's life. He had said, "O, Arjuna ! you do not know about the many many previous births because my birth is always blessed with Yogic-realization and beauty. Therefore, O, Arjuna ! To-day you try to understand me. This knowledge, which I am giving to you today, was given by me to Ikshwaku and Surya, right in the very begining and on subsequent occasions also." So to-day, we have to honour the earnestness of such great persons and thereby embrace the Vedic Culture which is rich in both spiritual and scientifc knowledge.

Dear mahanandji has apprised me that the world of to-day is journeying to the Moon. But my son, what of that ? In the distant past people used to travel even to Mars and mercury etc. With the passage of time Science goes on progressing. Spiritual wisdom also gains higher momentum. It is all a periodic function and goes on cycling. Man is always eager to know. He is ever promoted to investigate into every thing. Indeed, he should have that quest. Having had knowledge, he should illuminate his life so that the Vedic Culture is preserved and constantly developed in order to impart greater and greater novelty to the meaning of life. Through Vedic traditions only novelty and wholesomeness emerge. To-day I have not come to deal with anything specific. The sum and substance of our talks today is that, dwelling upon the lives of great persons, we would be sublimating our own lives by which our lives are purified and promoted to higher orders. Tomorrow I shall make more specific mentions of Lord Krishna's spiritual and Scientific knowledge. Lord Krishna has stated that Dharma and human values should be protected in a sovereign state. The protection of Dharma and humanity implies one and the same thing because violence-based state should not be there. The milch cattle should be in abundance. And, when they abound, there will be prosperity and wisdom in the country. This is all our talk to-day.

(Lecture delivered on 4-9-69, the birthday of Lord Krishna, at the residence of Seth Mahavir Prasad ji, C-3/9, Model Town Delhi.)

My dear Sages ! Let me resume to-day from where I rested yesterday. What was our Vedic recital (chanted in the beginning) expressing? - - That the Supreme soul is infinite, to worship Him and to contemplate upon everything (as part and parcel of the Divine Body). Whatever path we want to steadfastly choose, that one should be adhered to and stead fastly traversed. If we do not concentrate

then, having tubmbled in the path, we shall be rolled down to a state in the scheme of Mother Nature where she will continue discarding us. As we try to come nearer she will be repelling us away. She will also deny any significance to our life. So my dear sages ! Today again I propose to scan the life-span of those great persons who have discovered the signinficance of life; who, having renounced their own comforts and luxury, left this world only after ushering their glory. They revealed spiritual wisdom and scientific knowledge to the world while donning human robes.

Lord Krishna's birth

Dear ones ! Yesterday I had expressed that Lord Krishna's birth did not take place in palatial builiding. He was born in the prison-cell of king Kansa. The king Kansa was Ugrasen's son. He had a great element of ego lurking in his bosom. It was due to this ego that he had put Lord Krishna's father and mother. Vasudeva and Devki, in captivity. How did it happen ?

Once Kansa had asked sage Narada as to how the former was destined to die. Narada had told him that the seventh issue of his sister, Devki, would be the instrumental cause of his death. At that Maharaja Kansa thought that he would destroy the would-be son as born and thus evade his own death. Sages, look ! What does not a man do out of ego ? He confined both, Devki and Vasudeva, in prison. So sages ! they had but to live in captivity. Whichever babe saw the light out of Devki's womb got slain by Kansa through his officials. He himself became a figure of tyranny. What does not man do when overwhelmed with selfish motives ? Fearful of his own death, he started destroying the tender she-babes. When the seventh was conceived and anticipated, a big revolutionary wave in the public mind arose against the atrocities of the king. The revolutionists were at a loss to know what to do. They rather sighed with the idea that the fellow had imprisoned his own kith and kin and was so very hard on them. How could others be spared from torture and death ? They prayed to the All-merciful, "O, Almighty ! Save them. Save the seventh issue expected from Devki's womb." The prayer was accepted. Consequently it so happend that, on the day of the birth, Vasudeva and Devki could avail an oppertunity to go to the Jamuna river for a bath. How nice ! Mother Devki came across mother Yasoda and said to her," "*Bhojak Prbhe Akartanam Putro Abhey Kritani Astiti."*

Yasoda said, "I have also equally matured pregnancy. If I get a daughter I can exchange her in case you get a son." Both entered into the agreement and effected a sincere pact between them.

Sages ! It was an identical night. Today I am visualising Lord Krishna's birth because it is the same day, same night when Lord krishna was born more than a five and a half thousand years ago. So when the birth took place, all the guards at the prison fell into sound sleep. When God bestows life into a being and the being happens to be a holy soul, then who can efface him in this world ? If any body strives to undo a particular individual on his own, it is not at all possible for him.

So my dear sages ! All the guards started stretching themselves and fell into deep slumber. Immediately after the birth of the son, Vasudeva had to remove the child in a small basket and cross the Jamuna river. The escape having been made good, he left the son with Yasoda. The same night Yasoda also had given birth to a daughter. She handed over the daugther to Vasudeva and Devki accepted her. As the day dawned, Kansa enquired whether the new-born was a son or a daughter. Inspite of being told that it was a daughter, Kansa destroyed her also.

After some days Narad again visited and enquired of Kansa how things were moving. Kansa said, "I have destroyed all the new borns." Then Narad said, "The cause of your death has come into existence. He has gone as a son to Yasoda and can not be destroyed." Kansa listened to these words. He collected his various distinguished warriors and ordered them to destroy the child. But how could it be effected ? The display of great persons is super-natural, their life is super-natural and the acuteness of their vision and other sense organs is also super-natural. No body can degrade their super character.

Lord Krishna's knowledge about Sodash Kala

(Sixteen Sciences)

My dear sages ! Lord Krishna swept away many of Kansa's emissaries but himself remained unharmed. You see, whatever amount of curds and cream used to be prepared in the homes was all deposited with Kansa. Lord Krishna protested and proclaimed that all that 'ghee' etc. should either remain

in the homes or should be consumed by the producers. They should not be all taxed away to the king. Just see that, in his boyhood, he had such an acute mind. He acted with agility. Whereas his personality was blessed with so much power and agility, he was equally supreme in Yogic realisation. I remember that he was at home in the sixteen branches of knowledge. What are these sixteen branches ? You see the one, who knows these sixteen sciences, is adept in knowledge. Once I described to you what these sixteen sciences are. My dear ones ! The first set of four comprises of the sciences of four directions viz. East, West, North and South. The sciences of Earth, Air, Space and Water make another set of four. The third set constitues the solar, the lunar, the thermal and electrical sciences, about which Lord Krishna was so very intent to know all the time. After that the remaining four are the sciences of the mind, the vision, the sound and that of smell. These are the sixteen branches of knowledge which Lord Krishna was well versed in. That is why he was so very well equipped with Yogic dynamism. At the same time his approach in political matters used to be of great significance. The person who knows these sixteen sciences is ranked among the greatest in the world. To-day we have to crystalize those noble thoughts so that our life tends to be incessantly sublimated.

Sages ! Lord Krishna, even though master of the sixteen sciences, would still undergo the daily rituals. In political matters also he exhibited a great statesmanship. In the early morning with some night hours to go and the stellar galaxy still reflecting light, he would give up his bed and be absorbed in Yogic contemplation delving into the vastness of the Universe and would investigate into the scientific aspects of the four directions. He would meditate upon their infinitely expansive character. How one direction is related to the other; how many minerals and food elements are stocked in the Earth; how many are the currents of air and what velocity they move with, and what are the effects produced in different sets of conditions ---- these were the problems he reflected upon. He would investigate into the depths of the ocean in order to know how many and what type of creatures abound in water and how their evolution takes place. After delving into these twelve sciences he knew how to keep them under control. He had also presented his thoughts in the script form. I remember that he had laid down, "Unless we master our own four sciences, we shall not be able to control the knowledge of other sciences (pertaining to the external world) to good effect." Which are those four sciences ? They are the sciences of the four senses pertaining to human mind, human vision (outlook) human audibility and the capacity to smell, After having mastered the four sciences, we, the exponents of Brahma knowledge, the exponents of scientific knowledge, can reach the peak of both the sciences, the spiritual and the physical. He who has mastered all these sciences is considered to be a great Yogi in this world. What type of Yogi ? To give a qualitative idea, the incumbant gets such an insight (into the play of matter and energy) that he has the audacity to declare, "I want no such instruments which can carry one to the Moon, Mars and Jupiter etc." Why so ? Because the sixteen sciences afford a comprehensive insight into the most suitable and fundamental nature of elements and how they evolve and involve. To integrate those subtle elements in suitable combinations and permutations remains the job of that master mind. He develops complete control upon them and, having got that control, he experiences no incompetence or incompleteness whether it is the realm of physical sciences or that of the spritual science.

So sages ! I remember the birth of Lord Krishna. But where did such a soul come into corporeal existence ? Dear ones ! It was in Kansa's prison-cell. Sages ! All those who are great are born sometimes in mountainous terrains and other times in prison-cells. Such a type of paradox is generally observed. During the talks yesterday I had mentioned that Lord Krishna had said, "I know about the many previous births but you do not." Lord Manu (Vaishvavat) belongs to a later period. Prior to that he came in the form of Swayambhu Manu Maharaj. Dear ones ! In a complete cycle of creation there are fourteen "Manmantra's (phases of time-period) and correspondigly there are fourteen Manus (saviour of humanity). Each Manu comes into being in each period. You see one total cycle of creation lasts for about 4320000000 years (four hundred and thirty two crore years). There are fourteen Manus in that cycle. The first Manu in the beginning of Creation was that manifest form of Lord Krishna's soul which taught wisdom and science to Surya and Akshvaku because Surya and Akshvaku were born in the first 'man-mantra'. Consecutively there was the 2nd. Manu, the 3rd. Manu and so on. Presently it is the seventh 'manmantra'. This will also be over after some time and then the eighth will begin. I do not want

to go into all these further details. What we were saying was that great persons are not born in palatial buildings.

Greatness of Lord Krishna

Sages ! Every body knows how par Lord Krishna was in politics, how profound he was in the knowledge of physical sciences and how much interested he was in 'Karam Kanda' (rituals). Being an exceptional scholar of the Vedas, he was considered to be a great statesman. I remember when He used to delve in profound subjects. To-day is that sacred day when Lord Krishna manifested on this planet. My dear Mahanand ji generally asks whether he was a liberated soul or it fell short of that goal by some little measure. Commenting on this subject, I have explained on earlier occasions that, as a matter of fact, these liberated souls manifest themselves and become unmanifest again after saving and enlightening the masses. The distinguishing feature of their life-career is that whatever action they perform, it does not in the least taint them. Because their attitude, their approach towards action is above normal. That is why their life looks mysterious to the normal man. This is the remarkable feature of their life that though simple-looking, they are considered super-natural. Even though observing the World they remain unattached to it; though pursuing the World of objects, they do not get involved in it. This is one of the distinguishing features of great persons. The actions which they perform for the welfare of society look meaningless and vague to others. But that does not effect them because their life, their extra ordinary views are not their own. It is because they come with a collection of subtle impressions stamped on their sub-con-science. On the basis of those impressions an extra ordinary character is imparted to their life so much so that they are conferred with such titles as Bhagwan (Lord) etc.

What is distinugishing in 'Bhagwan' ? He is also fuctioning in this universe but nature (the material aspect of creation) does not pervade him. It is a relation of the pervaded and the pervading. Similarly the extra-ordinary and the ordinary persons are integrated with each other as the pervading and the pervaded, To-day let us try to learn from their lives. They have been the protectors of Cows and other animals. But, as my beloved Mahanandji has apprised me, the man of today has been swallowing them. This should not be done. Great persons have instructed like that. My dear Mahanandji has expressed the views of many other great persons. Their considered opinion has been that Dharma and human values should be protected and the Yogic culture should be preserved. All the great persons have oneness in their views. There is always unanimity in their thoughts and it is the duty of everybody to give due attention and regard to their unanimity.

So my dear sages ! our talks today have been directing us that we should reflect upon Lord Krishna and enlighten ourselves from the glory of his life. We should also engage ourselves in spreading that light. He has advised that one should not be overcome by attachment and the sense of mineness. Devotion to duty is the foremost while attachment and mineness are to be left behind. Man should always be eager to elevate himself through devotion to duty. Man's devotion to duty has its own supercharm. We should take account of it. Indeed we should try to inherit those lofty ideals by which our life, our human values become sublimated. We should, very earnestly reflect upon great persons.

My dear ! Bhagwan Ram was conversant with twelve sciences. He did not know the first four while Bhagwan Krishna knew all the sixteen. Besides these there are many other subsidiary branches of sciences. Their description may be made at some time later. Today we have to consider only those aspects, by which our life, our national outlook of our human values can be elevated. What we mean by this elevation is that the environments will be rendered holy to the extent mankind is able to usher holy thoughts. As the environments are purified, the world of matter will be purified, the subtle elemental world will be purified. Thereby no harm can accrue from the material world.

Lord Krishna had dispatched to death many of Kansa's warriors in boyhood. You see, Maharaja Indra was worshipped. Lord Krishna asked the people to worship God instead of worshipping Indra. All the subjects acceded to the glory of that great person even as exhibited in boyhood. Finally Maharaja Krishna finished Kansa also. After that he went to his preceptor's hermitage. From the preceptor's hermitage he later proceeded to the hermitage of sage Panpetu Maharaj. He handed over the Kingdom of Dwarka to his parents. They began to rule there. Kansa's state was handed over to Ugrasen who was so far in Kansa's captivity.

So what we derive from Lord Krishna's life is that if a nation is engaged in various types of sins, that nation should not exist. That ruler should also be removed who forfeits the rights of othes, who disfigures the charm of others. The one who forfeits the rights of others is not fit to rule. He is a great traitor. It is the duty of all the subjects and of the great persons as well to destroy that ruler.

My dear ! This is what we learn from their lives. As a matter of fact, we have to sublimate our lives by following their illustrious routine. This is all our talk to-day. Time permitting, the rest will be dealt with tomorrow. Now there will be some recital from the Vedas.

12. Godhood and the Spiritul World

Lecture delivered by Brahmchari Krishan Dutt ji on 28th July '63 at Malviya Nagar, New Delhi.

Be blessed !

So Munivaro (sages) ! we have just finished our prelude and salutations unto Him. I was chanting some Ved-mantras in your august presence. The Vedic recital today was very wholesome and full of nectarine bliss. It was moving our hearts. In these Ved-mantras we were invoking those Gods who bless us in various ways for our elevation (from manhood to godhood). We should be propitiating those gods who control this phenomenon world and who are responsible for the whole activity of the life principle. First of all we should worship that God, the Supreme, who is the Master of all gods. Munivaro ! He is the Supreme Soul whom even the gods invoke while they carry out their respective functions and preside over the various activities of this phenomenon world. Let us be singing His glories today. O, God ! Come and bless us.

Munivaro ! we feel restless today since our life-span is only momentary. O, God ! In this short period, let us, in some measure, be singing about Your Glory and meditate upon Your infinitude. O God ! we are contemplating upon that Grace of Yours which has been showered since the beginning of this creation. Today we long for that eternal bliss which will sublimate us for ever. We do not want that solace which should last for a moment only. Every holy man or woman has to contemplate upon that Infinitude, upon that Greatness.

Munivaro ! To-day we should revel in that Divine melody which would transform us into 'Devtas' (the illuminator) and also convert the people of the world into 'Devtas'. For that elevated and sublime state, we have to invoke the Supreme Deva. As long as we shall not obey Him, our lives can not be elevated.

WHAT IS DEVYAN ?

Yesterday my dear Mahanand ji had asked, "what are Devyan and Pitriyan ?" In the Vedic recital of today a beautiful description of Devyan and Pitriyan was being made. What is Devyan and what is Pitriyan -- about this subject, this world though knowing, does not understand. Today let me explain to you as to how this world knows it but does not understand.

Munivaro ! It knows because when the soul departs from the body it enters into space and Devyan. It does not understand because the man can only to do that with the help of intellect. But this subject is beyond the comprehension of intellect. the intellect becomes at last helpless in comprehending it. Speech is also rendered incapable of describing or expressing the subject in fullness.

Look Munivaro ! Maharishi Vyas, once, asked Maharishi Para "Bhagwan (sire)! When this Atma (soul) leaves the body, where does it go under the various conditions. By virtue of which Karmas (actions) it becomes a Devta ?"

How is a Devta defined ?

Look Munivaro ! Muni said, "My dear, I have limited intelligence. I shall try to explain according to my limited understanding. If any wise man gives a better explanation, do accept it." This is how rishis observe. No great rishi or sage talks high of his intelligence. We find it difficult to accept as to how every wise, sober and austere person has been talking of his own intellect in limited terms. Perhaps they have been quite humbly apprehensive of not bearing the burden of any erratic statement being made. They have kept themselves open to correction by wiser people.

So Maharishi Para muni continued, "O, Vyas ! When this Atma having embodied itself in this phenomenon world tries to sanctify itself, or tries to season itself with austere practices or identifies itself with the universal order of yajna, or becomes a seeker of Truth, or performs noble deeds, or sings the glories of God, then it pervades in Devyan which is the abode of holy souls. The authors and the authorities of our scriptures have opined that those who induldge in churlish acts, or those who perform evil deeds,invariably have to go to the womb of would-be-mothers. They do not get sufficient oppertunity to go to Devyan. In their sub-conscience so many sins are stamped, that they immediately get established in the mother's womb and take birth in the lower grades of beings."

Listen Munivaro ! The rishi further said, "Devyan is that world where holy souls dwell, where there are bodies with predominance of the Vayu (Air) and Agni (Fire) principles. The sub-conscience is stamped with wholesomeness and they move about in a great, holy and grand world, which is known as Dev-loke or Devyan."

Whether Congregations are held in Devyan ?

Now the question arises whether congregations are held in Devyan. Are there discourses in the form of questions and answers ?

Look Munivaro ! Devatas do not indulge in questions and answers. They only revel in their own bliss. They watch and observe this great world to find out what may be needed here. When the requisite virtues are found to have declined in the world, the Devtas assume forms on their own will for the uplift of the people. After having propagated those great virtues, they disappear again.

Lord Krishna's previous life

Munivaro ! Lord Krishna's birth is accountable in the same way. Lord Krishna was known as Madhyunpan Rishi in his earlier manifestation. When Madhyunpan Rishi used to move about in Devyan, he used to watch the world as to what was going on there, as to how it was progressing. When the scientific contrivances were being invented and a great gloom of sin due to Raja Kansa's atrocities was being spread, at that time Madhyunpan Rishi appeared in the house of Yashoda after having gone through the painful process of taking birth from the womb of mother Devki. Having so manifested himself he uplifted the world and said to Arjuna, "I know the whole nature but I shall not do that deed by which this world should be degraded. I have to perform those acts by which this world should become elevated." So Munivaro ! Devyan is that state of existence from where this world is watched (by the noble souls).

Maharashi Dayananda’s previous life

My dear Mahanandji has given me an account of Maharishi Atuti Maharaj who used to dwell in Devyan. About his manifestation some discriptions are available.

Maharishi Atuti's mother was Somatti who was the consort of Maharishi Kolashati. She resolved in her lifetime that her son should be one who could be capable of dwelling in Devyan. After the birth of the son she decided to name the child 'Atuti' implying the one who should be an undeterred believer in God. She dedicated the boy to the Devatas, the God Principles.

Look ! Thereupon that boy Atuti, following religiously the disciplines prescribed by the mother, lived a celibate life. By practising Dharna, Dhyan and Samadhi, he could transcend space and the three kinds of Vayus, as I have described before viz Somatiti, Madhyan and Indra. He was then able to have an access to a subtler state which is known as Devayan. The mother had ordained, "O, son ! here is the invaluble treasure of the Vedas. As and when it goes on the decline, you have to re-establish and elevate it." So Munivaro ! Having thus vouchsafed the invaluble treasure with her son, she left for heavenly abode. After that, as my dear Mahanandji has apprised me, the same soul of Atuti took human birth (Maharishi Dayanand) in this Iron age (Kaliyug) and strived for the uplift of the world. To-day we should accept the directions received from Devayan. We have to elevate ourselves by acknowledging the teachings of those Devatas or the Divine beings who care for our welfare after descending from the Devayan and return to Devayan after having shown the right path. We are not to suffer in ignorance in

which people while away their lives through luxury and laziness. We have to tread in the world by accepting the advice and the teachings of the Devatas who belong to the Devayan world.

Look Munivaro ! How much perversity of conduct had prevailed in the world in the Krishna era ! But it could not even taint the life of Lord Krishna. He only is called the Devata whose life remains untainted by the world which is full of Rajoguna Tamoguna (Luxury and laziness attributes). Know that such souls come from Devayan and, after having played their noble part, will return to Devayan only. Devayan is the world where divine souls dwell.

Munivaro ! There are Mahapishach also. They belong to a world lower than Devayan. As I have been enlightened, Pishach specie of life is found on the moon.

My dear Lomash Muni Maharaj had apprised me once, lakhs of years before, "Gurudev ! I had been to the moon. I saw that there are species of life which are called Pishach. Those pishach lives have everything there. They have their working places. There are beautiful houses for singing the glories of God." Today I am only repeating the words of Lomash Muni. My dear, I have not seen anything myself but I have, of course, positively heard.

Munivaro ! Once Maharaja Arjuna had procured a scientific instrument with the help of Maharaja Shiva to hear the voice from Devayan. It is said that that great Arjuna listened to the voices of the Devatas with the help of that instrument. As my dear Mahanandji has indicated to me, if the modern scientific achievements are compared to the heights of the scientific developments of the Dwapar Age then the science of today will scale only at one-half level.

Munivaro ! just before I gave some description of Maharishi Atuti. Some mention of Lord Krishna's prior life was made. Today we have only to consider as to what we have to do for the Devtas. First of all we have to become Devtas in the world. Maharishi Para Muni had said, "If you have to be Devata in this world, the easiest way is to look at this world with the eye of wisdom. Let not this world taint you. Just as the lotus remains unwetted in water, try to elevate yourself in this world. The water can not touch the lotus." So to become Devata, you have to become the lotus so that you are blessed by the Goddess Lakshmi.

What is Laxmi and Lotus ?

It is said that Lakshmi emerged out of the lotus. What is that Lotus ? The Lotus is that sublime soul which is not tainted by this phenomenon world. The glory that emanates from such a great soul is the Goddess Lakshmi or Saraswati which moulds a man into a Devata or a divine being. Today we should perceive with the inner eye. We should see with those eyes which bestow the real vision (and remove the delusion). We have not to look at this world with perverted vision. We have to look with those eyes which Devtas possess, with the eyes which bless us with Divine Vision, with the eyes which transform us into the Lotus and which place us under the refuge of Goddess Saraswati. So Munivaro ! This is the way to go to Devayan and rise up to the level of Devatas ; This is the righteous method.

Munivaro ! Those who perform Yajnas and particulary those who function as the chief priest (Brahma) at Yajnas come into the category of Devatas, but not such Brahmas as my dear Mahanand generally mentions about the modern priests who do not live their ideals. Brahma is he whose life is in confirmity with the Vedas or who are Vedas personified. Veda means light (Prakash). That is, the Brahma should be an illuminated being.

(Mahanand ji)– "Bhagwan ! One more thing we would like to know. What is the difference between the liberated souls and the Deva souls ?"

Mahanand ji ! Devatas are those whose state of subtle body is not yet dissolved and liberated souls are those who have transcended even the subtle state of sub-conscience (Antah Karan), intellect and the powerful senses of objective knowledge.

So Munivaro ! We were just talking about Devayan. Let me tell you the rishis (sages), who are blessed with the Vedic knowledge by God, are also called the Devatas. When the time of final dissolution comes, the Sun, the Moon, the Earth and all the worlds vanish. Nothing remains. All cease to exist. It is all transformed into atomic state. Devyan also does not remain at final dissolution (Dooms day).

How Vedic wisdom is revealed in the beginning of every creation ?

Mahanand ji ! just as the world of matter merges with the Supreme Being in a subtle form, similarly the individual soul also merges with the Supreme Soul. When the cycle of creation restarts, the world of matter manifests again in its multiforms. Divine souls (Devatas) also come into being with distinct existence. Again, according to the same principles, they propagate the great wisdom. The laws and the Vedic wisdom which existed in earlier cycles of creation are again propagated by the Divine souls with God's blessings. That is to say that all this knowledge and science is ushered in the beginning of each cycle of creation through great 'rishis' and 'munis' in conformity with the earlier creation.

Mahanand ji-- "Bhagwan ! Many people contend that the progress which has taken place in the modern times was never achieved any time earlier. How far do you accept this contention ?"

Who are Aryans ?

Mahanand ji ! It is said and accepted by us that from the begining of creation 'Aryas' have hailed. 'Arya' is that person who is noble who is super and who is well versed both in spiritual wisdom and Physical sciences of matter. It is very much possible rather it was that the 'progress' in earlier times has been many times more than the progress in modern times. There is progress today also; there was progress in early times too. But the zenith of progress which had been achieved in the Treta Yuga (era) did not exist in the Dwapar Yuga. And progress which was in the Dwapar Yuga has not remained in the era which has followed after Mahabharatha. I do not have personal knowledge of the progress of today. But, on the assessment which I can make on the basis of what Mahanandji has been apprising me, I can contemplate that the progress which has been made today is not of much significance. Actually it is the kind of 'progress' in which everyman, every God-daughter is becoming more and more worried. To-day we want at least that type of progress which existed in the Dwapar Age when, according to Mahanandji, the plans were worked out to mould the national set-up into Rama-Rajya (an ideal kingdom or republic), where the Gurus and the Aryas are highly extolled, where the banner of 'Om' is made to flutter on every piece of land and where universal peace is experienced--that state is to be considered as of 'PROGRESS'. The progress in which man churns his life span with Spiritual wisdom and Science of matter is called the progress of peace; That is called the progress of 'humankind'.

Munivaro ! When mutual differences and feuds started in the world and the control of Rishis declined, at that time Swayambhu Manu Maharaj appeared on the scene and promulgated a national constitution. My dear son ! If you believe in the words of the seers, you will come to know as to how great was the progress when Manu Maharaj constituted the national order. The man should be ever eager to know that height and quality of progress. We should cultivate that progress again. That was the real progress. But in the type of 'progress' where one is the enemy of the other and where the waves of corruption be rampant, can you call it a state of progress ? or will you designate noble character and conduct as progress ? I accept your words that there is progress today also but it should be compared with the progress of the early days.

Munivaro ! Mahanandji has also apprised me that the society of today opines that the Rishis and the men of yore used to consume meat. People of to-day should not entertain such misconceptions. I would like to know that when God has blessed us with various kinds of vegetables and fruit, can not a man maintain himself alive by feeding himself on those alone ? Our ancestors turned to be 'rishis' by living on vegetable kingdom and by assimilating their essence. We should reflect upon their lives and how they elevated themselves to the state of godhood. We have before us the life of Valmiki. How he allowed the numberless insects to take refuge in his body while repeating 'Ram Rameti'! only the mere skeleton of bones and the Prana (the life principle) remained. As a matter of fact, this is not our subject to-day. We were deliberating upon Devatas. O man you have to strive for becoming a Devata today.

Munivaro ! The Fire Principle, the Air Principle, the Sun the Moon the Earth are also all Devatas. The Moon gives us lustrous shine. The Sun gives us light. The Fire also gives us light and heat. The Earth gives us vegetables. The Water is also a Devata. It helps the growth of vegetables, and is responsible for the functioning of our bodies. These Devatas also should be worshipped.

Path leading towards Devyan

Munivaro ! In the beginning of creation the knowledge of the Vedas was revealed to four rishis viz, Agni, Vayu, Aditya and Angira. This knowledge is divided into three sections namely Jnana, Karma and upasana. Only the pure intellect can concieve the Vedic knowledge. In our literature the intellect is clarified into four types--the first is the ordinary intellect. The second is Medha; the third is Ritambara and the fourth is called the Pragya intellect.

Ordinary intellect (Budhi) is that faculty which accords only prima facie perception of objects. The sense organs gather the impressions from the objective world. For example the eyes see, the ears hear and the nose smells etc. All these stimuli reach the mind through the sense organs. The mind presents them to the intellect. which gives the final interpretation and verdict.

Munivaro ! Medhavi intellect is that higher faculty of perception which makes it possible for the impression of many past generations to sprout forth. Medhavi intellect is related to space. Some knowledge we had acquired in the past. But on the development of the Medhavi intellect, all that past knowledge is automatically recapitulated.

You must be remembering that in very much earlier times I had learnt these Samhitas. But again after a lapse of so much time I have been recollecting and reproducing the same before you. This is all due to the Medhavi intellect.

Now the third Ritambara is still higher a faculty of perception. When a man becomes very much eager to become a Yogi and a seeker and take refuge in God, at that time the Medhavi intellect is said to have risen to Ritambara state. The man devotes himself to Dharana Dhyana and Samadhi and becomes the master of the glamour of this objective world. All the five 'Pranas' are rendered under the control of the person who possesses the Ritambara intellect.

Munivaro ! The Pragya intellect is aquired only by that rishi who has liberated himself. Today we have to strive for Pragya intellect. We have to climb to that high-peaked wisdom from where we can easily study the knowledge and science related to the functioning of this phenomemon world; we are able to study every atom of Nature.

There are the four kinds of intellect (Buddhi). The ordinary and the Medha are concerned with the Science of matter only where as the Ritambara and Pragya deal with the Spiritual realm. When there is co-ordination between the two sciences, of matter and spirit, the world becomes a veritable heaven. When the material science predominates, man is filled with arrogance, And where there is pride, there is a fall. Spiritual science awakens the faculty of discrimination (Vivek). And where there is Vivek, there is humility, And where there are Vivek and humility, there is reality in life. This path leads man towards Devyan, towards God hood.

Now these instructive talks of ours are coming to a close for today. The rest of the matter will be dealt with tomorrow. Now there will be some recital from the Vedas.

13. The Law of Karma

Lecture given on 9th March 1962 at 8 P.M. in B.C. Park Sarojni Nagar, New Delhi relating to one of Bharamchariji's previous birth and cause of his manifestation.

Live long !

Dear sages ! The period of our meditative recitation is just over. Our recitation of Vedic hyms was going on. The perfectness of God was being described in the Ved Mantras coming in the beginning of today's recitation. God is so great and unique that man can never bring Him within his comprehension. Enthroned in the domain of the heart of man, He is setting up His love and justice. Why does Parmatman (God) set up such a domain ? What is his intention behind it ?

Oh son ! There is no intention of Parmatman in that. He is peforming His function. You may call it His perfectness or whatever you may choose to call it. We have at least understood that He is setting up His domain of love and justice (Yampuri) in our hearts. Whatever action we perform and as our actions are, He gives us the fruit of our actions. God who is the giver of the fruit of our actions and administers justice, Oh son, he is called by the name of "Yama".

Oh sages ! 'Vayu' (life breath) is also called 'Yama'. Why 'Vayu' is called 'Yama' ? What is 'Yama Vayu' like ?

Oh son ! when the soul (Atma) leaves this physical sheath called the body and goes out into the space outside, it roams through the medium of its subtle body in what is called 'Yama Vayu'. In that stage we describe 'Vayu' as 'Yama' also. But in fact, here in Ved-Mantras God himself was being described as 'Yama' as he, assuming the role of 'Yama' is the giver of fruit of our good and bad actions.

Which is the spot in our hearts where God is administering this justice ? After pondering over this we come to the conclusion that there is no such spot except the great law and justice of God. The question arises, if there is no spot where is this divine justice administered ? It is a philosophical problem.

Man should know that God is Omni-present. Which is the space where we feel God's presence as the giver of the fruits of our virtuous or evil actions ?

It is just according to the ordaining of the Vedas that God is ingrained in our soul. When a man does anything, the impressions of his deeds are ingrained on his soul. Whenever a man attempts to do a bad deed, he at once gets a hint. "Don't do it, shun this wrong path of action." Stil one does it and its impression is as if inscribed in one's soul so that every act is ingrained within us and we have to reap the good or bad fruits of our actions without fail. There is no other go.

Shri Mahananda has given me a hint to-day that there are many cases where human beings have finished the impressions of their bad deeds by undergoing austerities and penance. But this is not so. It is strange to say so. It can however be corrected by saying that man's soul becomes pure only after undergoing the punishment given to him by God for doing a bad deed-just in the same way as the lamp gives light only till the oil is not exhausted and the wick is intact. It will stop giving light when the oil and wick are consumed. Our inner hearts work in the same fashion. We have to go on reaping the good or bad fruits of our actions till the impressions (Sanskaras) of those actions remain in our hearts.

A devotee prays to God, "O lord, I am getting light from inside my heart, now I shall act in this way that this light may continue to come' and for that purpose I shall not inscribe the impression of any bad deed."

Man shall not have to reap the fruits of his actions only when the lamp of his innerself is not provided with anything to burn with-other-wise good or bad actions must bear their fruit. In to-days's Vedic Hymns it was clearly stated that in the beginning of the world the emancipated souls having knowledge of previous births are again born according to the Laws of Providence and the work of the world commences.

Man must reap the good or bad fruits of his good or bad deeds because the impressions of his actions are ingrained in his subtle body. No one can find when this innerself wakes up or when it ceases functioning. One must understand that every act once performed must bear its fruit, we should, therefore, always do good deeds. The sage Yajvalka told the King Janaka. "O King Janaka, our mind is never silent; it is always active; the only thing you can do is to make your mind pure in order to make the most of your life." The sage Yajvalka exhorted the need of fostering pure thoughts in the mind, as this will lead to good actions. Mind is controlled by doing good deeds always and the subtle body is also purified. Thus the impressions of previous births are sanctified and we are able to realize the Omni present Lord God, who alone gives us the fruits of our good or bad deeds. In that case only we can realize God. If our minds are pure and clear God is essentially quite near.

Lord Krishna had told Arjuna, "O Arjuna, it does not behove you to talk in this strain; you must fight. Your soul is endless, Don't remain in the dark, you are not killing anybody, the soul is immortal and eternal.' Hearing this Arjuna asked, "If soul is eternal, then why all this exhortation towards ignorance of this great truth ?" Lord Krishna said, "O Arjuna, one must suffer according to the situation wherein one is put and act as the occasion demands. You must realise your duty."

A man should do as his duty demands. Good circumstances will put him in good stead. Even in untoward circumstances a man must do his duty faithfully and make his life sublime.

Shri Mahananda has asked me regarding the theory of 'Karma'. 'Karma' or the Law of Deeds has a gigantic force. the fruits of the deeds which were done millions of years earlier by me, are being reaped in this life which is another name of the result of previous 'Karmas'. Every body's 'Karmas' (deeds) are different and he or she must reap their fruit likewise.

Now, to come again to the Vedic Hymn reiterated by me in the beginning. It is our duty to enrich our life by pursuing the path of spirituality. We should follow the examples of spiritual souls.

Shri Mahananda is giving me many hints. This is the age of machinery. Physical science is on the upward march. There is no scope for spiritual science. But there is no gain in making progress in physical science, which aims at the destruction of the world and nothing else.

No scientific instrument is stable to-day. Ambrik, the king of another state, had come to witness the great battle of Mahabharata. At the query of Lod Krishna, king Ambrik told him about his errand i.e. to see this great battle. At this Lord Krishna asked him "Do you want merely to witness the battle of Mahabharat or to take part in it also ?" King Ambrik said, "I intend to partake in the battle if the occasion arises."

Lord Krishna asked, "What do you mean by the occasion ?" "How will you ascertain it ?"

King Ambrik said, "I shall fight on the side which is the loser and this will determine the time of my partaking." Lord Krishna asked, "What is the guarantee of your assertion that you will fight on the loser side ?" King Ambrik said, "Sir, in my life-time I and one of my Scientists have invented three kinds of weapons; one of them is such as would destroy the armies of both the sides and return to me after doing the job of destruction. At this, Lord Krishna told Arjuna, "King Ambrik won't allow us to proceed with the battle. Let us think what should be the line of our action." An ideal statesman as Lord Krishna was, he said, "King Ambrik ! what can you part with as a gift ? - a mighty ruler and a great scientist as you are."

King Ambrik told Lord Krishna that the former was ready to part with any thing that the latter would desire. Lord Krishna desired to have King Ambrik's head as a donation. King Ambrik willingly dedicated the above portion of his neck to Lord Krishna but he said, "I wish to witness the battle with my eyes."

Yogeshwar Krishna asked king Ambrik to see the battle of Mahabharata keeping in view that his head was the property of Lord Krishna and that his arms were also helpless and he could not use them. Lord Krishna had a lofty platform prepared for King Ambrik whereon he could sit and see the scene of the battle field of Mahabharata.

Our aim of this narration is that destruction becomes nearer and nearer with the progress of science. Man's real progress or the progress of state takes place when his life is elevated.

There is a simile in the Vedas. The gods and demons churned the ocean. Fourteen gems were found after churning was over. Who were these gods and demons ? Shri Manananda had once remarked that God once churned the ocean in the shape of a turtle. Here is a simile. God is called a turtle as He is the prop of the whole universe. The earth depends entirely on God. Everything great or small is sustained by Him alone. How, then, was the ocean churned ?

O sages, the oceans were churned just when the work of the Creation commenced. The demons named Harinyakshas kept the earth with them and gods arrived on the scene and there was a great struggle with the great demons. Hrinyakshas were killed, some were sent to the atmosphere and some to the earth and the remaining were sent to the various worlds. This is called churning of the ocean.

When a man kindles his thoughts and endeavours to find gems from his ponderings this is also called the churning of the ocean. Which are these gems that a man must search for ?

In one of our discourses, we were telling you that Lord Krishna was well up in Sixteen Arts or 'Kalas'.

Man is composed of five vital breaths (Pranas), five sense organs and five limbs and adding his mind these become sixteen in all. Yogeshwar Krishna had mastered the functions of all these sixteen things. He made his mind steady and searched the gems which God manifested by churning the ocean in the beginning of the universe. Were they really gems or not ?

When God animates this lifeless matter, it begins to glitter, it shines and the universe comes into being gradually. God took out fourteen gems after giving his Great Prowess (Mahat). This is the churning of the ocean by God. The whole matter which is endless is called the ocean. For whom was the churning process done ?

This whole churning process was done by God for the soul in the similar way as the house wife churns the milk for her children and prepares butter for them. My dear Sages, I am afraid of digressing from the main theme. Shri Mahanand might complain again for the same. We were just remarking that God churned the matter for his illustrious son, the soul and fourteen gems were taken out for the use of

mankind. It was also alleged in this connection by Shri Mahananda that God took out 'Shayamkaran Horse' and the Great elements have come out of the great Matter as 'Sun', 'Moon', 'Kamdhenu' (Cow), 'Fire'. Varuna are all the result of churning the Matter or 'Prakriti'. Dhenu in Sanskrit stands for mother as well as the Cow. The earth is also Cow in Sanskrit. God made it steady by churning. 'Shayamkaran' is the mind, it is also another name for the fire and this very word 'Shayakaran' also indicates the sun. God created all these. The universe is the outcome of 'Dhenu'.

Now to come to the point, we were discussing the Law of Karma. Man reaps the fruits of his actions. It is our duty to do good deeds in this Vast Universe created by God and realize God in this very life.

As desired by Mahananda, I was telling you something on a very sublime and subtle point. It is in this connection of the Law of Karma which we have been stressing throughout our talk to-day. I am talking of the early Vedic age i.e. the 'Satoyuga'. Our preceptor Brahma was a very great scholar of the Vedas. He had a large circle of disciples. Lord Brahma had one son named Sage Sarishtoo Muni Maharaj. Once Sarishtoo Muni Maharaj was sitting with his consort named 'Thumba'. They thought of getting one very illustrious son. Their father Brahma had ordered them to observe Brahmcharya i.e. self-restraint and undergo penance. So both used to study the Vedas in a lonely place. They sought the permission of their father Brahma, who allowed them to beget a son.

The Sage Sarishtoo Muni Maharaj peformed a great sacrificial Fire or a Great yajna and sat in meditation, studied the Vedas. In due course Lady Thumba gave birth to a son. His naming ceremony was performed and Shri Sarishtoo Muni Maharaj called his son Kutri Muni. The latter was brought up in very sublime circumstances and he grew up to be a great scholar of the Vedas. And when Kutri Muni came to be a bachelor of twenty five, he told his worthy parents that he wanted to sit in communion with almighty God to make the most of his human birth. He further said that he wanted to investigate the spiritual sciences pioneered by their preceptor Brahma.

The parents of Kutri Muni were pleased to know the inner mind of their son and said to him. "You are our blessed son and we are also blessed to have a worthy offspring who is thinking of conquering death. You are at liberty whatever best you wish to do for elevating life."

Consequently Kutri Muni reached a great sage named Karuda Muni, who welcomed him whole heartly and remarked, "Be happy O Celibate." Karuda Muni further asked about the welfare of Kutri Muni's parents. Moving further, Kutri Muni reached the hermitage where Maharishi Sudakshan Muni, Tawat Ketu Muni and Amroti Muni were present. Kutri Muni touched their feet and spoke cheerfully. The sages knew that Kutri Muni was the son of Shri Shrishtoo Muni Maharaj. They also knew that he was a celibate and wanted to lead the life of an ascetic. From there Kutri Muni moved on to the hermitage of Kartik Muni. He found there the sage Ambetu, Anketu Muni And Acharya Angira and so on. The sage Anketu greeted him very well.

That was the age of the learned people who honoured their learned brethren. The hosts who were sages welcomed their highly cultured guests.

Kutri Muni begged leave and went onward to the next hermitage where the following sages were present :- Kapil Muni, Madhetu Rishi, Gangaketu Rishi, Prachi Muni, Maharaj Dwanguni Rishi, Kinvanti Rishi and Lomash Rishi and others. They were all discussing philosophical topics. Kutri Muni bowed before these philosopher saints. All greeted him gladly. Maharishi Lomash said, "Whence have you come ?" Kutri Muni said, "I have just come to see you all, I shall be only too glad to meet you." Maharishi Lomash Muni remarked, "You are welcome, we are pondering over sublime and philosophical topics." So Kutri Muni seated himself in that company of the sages. Narad Muni was also present there.

The topic that was being discussed was that one day of Brahma meant the expiry of one Era-How is that reckoned? What is Brahma ? Is Brahma a man, a sage or God himself ?

Lomash Muni was of the opinion that one day of Brahma means the age of Brahma which is equal to one hundred 'Kalpas' or eras. The soul enjoys bliss in the womb of Brahma for one hundred "Kalpas or eras.'

Taking leave from that place, the boy sage, Kutri Muni went straight to the hermitage of Rishi Shounik Maharaj who received him with open arms. In this way Kutri Muni finally reached Rishi Som Bhava and he got the inspiration that in order to quench his spiritual thirst he must adopt a preceptor and thus elevate his life.

At this stage Shambhu Manu Maharaj was consulted regarding the choice of preceptor. Kutri Muni was told frankly that he did not look like a student at all. At this Kutri Muni replied respectfully that he was nothing but a student. Shambhu Manu Maharaj advised Kutri Muni to go to Shringi Rishi, disciple of Brahma who would welcome him and give him the requisite knowledge to elevate himself.

At this Kutri Muni inquired more about Shringi Rishi from the sage Shambhu Manuk, who remarked that he knew Shringadi has not uttered a lie for the last 84 years and he could guarantee his integrity, veracity and truthfulness. Secondly, Shringi Rishi had realized his soul and attained God. He was the fittest person to become a true preceptor.

So Kutri Muni went on straight to this soul (Shringi Rishi) who greeted him whole heartedly. A learned celibate as he was, he was given all kinds of presents. It is the bounden duty of every body to honour learned Brahmacharis. Shringi Rishi too pleased Kutri Muni who adopted him in his mind as his Guru. That soul did his duty towards Kutri Muni as a teacher ought to do towards his student. He taught him the occult science of yoga unreservedly. But man is after all a finite being - so was that boy sage imperfect in some respects. At last he said to his preceptor, "Lord, I beg your leave, I am ready for undergoing penance, I have practised 'Yoga' to a great extent. I also want to reach the same pinnacle of glory in the great sciences as reached by early sages. I will go there." This soul (Shringi Rishi) said, "O dear boy, you are immature to attain that perfect stage yet."

At that time, Kutri Muni, went away disregarding the advice of his Teacher and sat in a Trance in the forest named 'Kadli-Vana'. In 'Yoga' there is no limit to one's age, they say. He underwent this state of trance for two hundred and fifty years. And he still continued to undergo the penance even after 250 years. Here is that stage of enlightenment and sages are always appointed to awaken the great one from the state of trance. And Lo, the Great Guru Brahma ordered his son Sarishtoo Muni Maharaj to go and arouse the boy sage from that stage. With the help of Yogic-powers, Sarishtoo Muni Maharaj realized the penance of Kutri Muni and gave the latter the awakening after purifying his Yogic state of mind.

The boy sage was under an illusion that he had acquired all sciences and went on to Rishi Samketu Maharaj who asked him about his attainment after undregoing long yogic practices.

Hearing this, the boy sage answered as follows, "Although I was forewarned by my preceptor that I was not fit to reach the highest pinnacle of attainment, yet I felt that I have reached the stage of my First Guru Brahma and thus won all the three worlds". In this state of vanity he went to other sages also.

When he reached his father Sarishtoo Muni, the latter asked him about the result of his penance. Kutri Muni disregarded his father and said vainly, "I have transgressed your penance even ! I have conquered all the three worlds, and I am their lord now !"

Under the spell of vanity, the boy sage went on to several other sages even slighting them during his conversation in a fit of his vanity and finally reaching Rishi Vibhandak, he spoke in the same strain to him also. At this Vibhandak Rishi asked Kutri Muni, "who is your teacher"? Kutri Muni replied that he was the disciple of Shringi Adi Rishi. At this Vibhandak Rishi said "Shringi is a great Brahman and a very learned soul ! He is integrity incarnate and never tells a lie. Beware, don't utter anything like this before him and if you do so I am afraid you are sure to get death sentence !" Hearing this, Kutri Muni insulted and kicked Vibhandak Rishi also and went straight to this soul, (the great Brahmana Shringi Rishi). The latter asked Kutri Muni, "What is the progress in your penance ?" Kutri Muni replied, " I am the master of all the three worlds; The heaven the Atmosphere or the antriksha and the earth. I have just reached your stage of attainment. You were disallowing me to go ahead but, see I have won the three worlds !"

Oh son ! The Law of Karmas or deeds is infalliable. The intellect of a man is changed according to his fate. Knowing the vicious intentions of the boy sage, and through Yoga realising the state of his inner mind, and also knowing that his end was near, his Teacher cursed him with these words.

"O mean boy-sage, you are most haughty, go and embrace death !"

The boy sage Kutri Muni died at that time.

Now you will ask "can one die without the divine consent or will ?" I say, "Time is the main factor-if it is the time of death, words will surely be spoken accordingly !"

Great panic prevailed all around among the sages at the death of Kutri Muni ! ! ! The son of a sage and an ascetic himself is no more ! ! ! Brahma Acharya reached the scene of death in anger accompanied by the sages and said (to Rishi Shringi) "O boy ! You have cursed and killed the son of a sage ! If you

consider yourself so very wise, why did you not give him the right counsel, and thus bring him to the right path ? You have ended his life on the contrary ! ! ! You will have to suffer the consequences of your bad deeds today !

Continuing, Brahma Acharya remarked and admonished thus :– "O Lad as you have ended the life of the son of a sage, consequently you will have to undergo births and rebirths in all the ages - in "Satoyuga", in "Treta" and in "Dwapar" but at the expiry of five thousand five hundred years of "Kaliyuga", you will be born in an unknown family and you will be deprived of the whole treasure of your knowledge. You will be quite ignorant and queer looking. But in trance you will regain your speech when your soul will rise up to the atmosphere where it will meet with subtle bodies of great souls and while in their good company your voice will reach the mundane earth of the mortals. That time will be at once high and low, for you will be considered both great and small ! This is your punishment that some will call you a hoax even while others will hold you in high esteem."

Dear sages, that very time has come now. I am undergoing the punishment given to me millions of years ago by my preceptor. You may well ask that great souls never curse. Did Guru Brahma commit a sin by cursing ?

Let us ponder over the nature of the process of cursing. All curses depend upon the Law of Karma or the philosophy of actions. Even the Vedas teach us this philosophy that no human being can escape the law of Karma. And old sages also teach the same theory.

My Guru punished me and did the right thing. The curser is a higher soul. When he curses an ignorant, he does not raise himself high, he weakens his moral strength, but when the curse is imposed on one who himself knows everything but commits the sin even then, the latter deserves all punishment because the devil must have his due. My case is just the same. At the time of punishment I was clearly told by my Guru that in my future birth, I shall have no Guru or mundane surface after quitting the solar and celestial planes. If I don't get any immortal Yogin Guru, how could I be blessed again and how could I make my life a success ?" At this my Guru was pleased to remark, "You will get a blessed soul as your Guru, when you reach the fiftieth year of your life on the earth."

Oh Son ! Today I have answered your long standing question about my previous birth. I am reaping the fruits of my deeds done by me in my previous births millions and millions of years ago and I have to undrego the ordeal till the time limit is over.

The sum and substance of today's talk is that a man should always do good deeds in order to elevate one's life and develop it fully.

I could not put up with the insulting remarks about my Guru, and acted accordingly but the tables were turned upon my head, and I have to reap the result of my own deeds !

When luck does not favour, even good deeds bear bad fruits. The whole planning is, as it were, upset. That is the way of the world ! I could not bear the remarks of Kutri Muni that he had won a victory over my Guru. I am suffering the punishment given to me millions of years ago. God's ways are mysterious and strange.

I don't mind if anyone calls me a hoax or if anyone praises me. I must obey the ordains of my preceptor or Guru. It is our duty to beg the Almighty Father for whatever we want. Now please, listen to the vedic Hymns ! ! !

14. **Yog Mudra**

July 19, 1964, Raja Garden, New Delhi.

What does this sermon contain ?

(Why does the neck of Shri Brahmchari ji oscillate while he is giving his discourses ? The significance of the vedas; the dire need of prayer; man's duty to foster kindly feelings of love for each other and do his duty under all circumstances; In "Yog Mudra" the movement of the neck is nothing but natural : Branches of Yoga : and so on)

Dear Sages !

I have just finished my recital of the vedas. This congregation consists of the learned people and they must have understood the topic of the vedic hymns.

The Greatness of Vedas !

The Veda is an invalubale seed and the richest storehouse of the knowledge and sciences of the Universe. A student of the Veda comes to know the whole creation and it is his bounden duty to know the whole universe.

The Essential Nature of Prayer !

Just as a human being requires food for the maintenance of his body ever since he gets up in the morning, similarly prayer is compulsory for the smooth sailing of the soul and for getting spiritual strength.

We are busy the whole day from morning till evening. We also sit in meditation and absorb ourselves in the eternal bliss of our Creator from Whom we get unique light and thus make our life a real success. This great bliss comes only by the grace of God.

The Greatness of God !

I have called the Vedas a great storehouse, but what is the nature of God ? He is not seen with the physical eyes. I have oftrepeated this great truth that God is that Latent Power which is the fountain of all sorts of energy and runs all the worlds. God is a living force and can be called knowledge incarnate. He is giving vitality to the whole universe by means of vital breath (Pranas) or by super human energy. There is activity in all the heavenly bodies, and on this earth, in the human beings and the whole universe is working under his Divine Force.

How many worlds, how many planets, stars and heavenly bodies are there in the atmosphere over head ! But they never touch each other, what a unique feature and blessing of the Lord ! Suppose, if by chance they collided with each other - what would be the result ? The whole universe would throb with fear ! Just as a man meets death by the confluence of Prana and Apana, the two great vital breaths, in the same way the whole world gets overawed and terror-stricken if any two planets may collide.

Love should predominate our life !

O my dear sages and saints,

How can we save ourselves from this terrible state of affairs ? How can we make the most of our life and make it sublime ? It is possible only when we truly love each other. Love is the root cause of social welfare.

Five vital breaths are working in our bodies. One kind of breath is inhaled and exhaled. It brings the vital force and expels out the vicious air. That is "PRANA' or vital breath.

The other is "APANA", which remains in the lower and impure parts of the human constitution. If we stop breathing what is our fate ? Each vital breath has its different function. Besides, Prana and Apana there are Udana, Samana and Vyana breaths (five in all).

Stick to the post of your duty !

At the time of sleep, the five Pranas keep awake, and are functioning for the protection of the creatures as well as for the sustenance of the human soul. At that time where is the human soul residing ?

The human soul is in the lap of the Almighty Lord and the five breaths are sticking to their duty. Pranas are the functions of the soul. Just as pranas (or vital breaths) are doing their part, in the same way all human beings, great or small, male or female should stick fast to their respective duties and thus elevate their lives.

Who is the Vital Breath of the King ?

The vital breath of the ruler is the ruled or his subjects. If the subjects do their duty faithfully, the king will also protect them. Each of us is born with some errand. We must perform our duties. We must live in accord with each other.

Yesterday I was explaining "Yog Mudra" or Yogic posture. Dear Mahananda is of the opinion that I need not dilate on the topic of "Yog Mudra" at all. But I want to be true to myself, and I want to prove true to what I said yesterday - so that I shall certainly clarify the outlines of yogic posture briefly. My dear son Mahananda, I feel as if you are not helping me in this task rather you are putting a hindrance in my speech. This is unusual. Shri Mahananda said "As it please you Sir," All right, then O Dear Sages,

[illegible]

(Brahmachari ji laughs)

My dear son, Mahananda,

It does not behove you to utter these words.

My dear Rishis, I am going to explain some yogic postures today. Dear Mahananda has been asking this question since long and I am replying the same today. He told me that my head shakes just about my neck when the celestial voice is uttered. This subject is incomprehensible and this state of the body is not explicable, still I am mentioning it briefly today.

15. Why does the neck swing to and fro while the speech is delivered ?

I hinted a short while before, that the soul is in the lap of the Oversoul at the time of sleep and the vital breaths are there to protect us. It happens in the same way as when the master of a house leaves the house and his servants look after his dwelling place under his instructions. If the servants are worthy, they protect the house. In the same manner, the soldiers of a state are ordered by the ruler of the state to look after and give all comforts to his subject. The Pranas or vital breaths likewise protect the body, when the soul is in union with God.

When the soul departing from the physical body meets souls like yours, O dear Mahananda ! at that time the yogic practices performed earlier have their effect in consonance with the five vital breaths on the physical body through the subtle ones. The effect remains on the upper portion of the neck down the nasal part and the result is the oscillation of the head in the upper part of the neck. This movement of my head is due to my bad luck.

If the oscillation of the head stops, what would be the result ?

When a yogin reaches this state mentioned above and his relation is made with other souls by meeting them-those souls have also got some subtle bodies and work with the help of "Tan-matras" or subtle vibrations-The vital breaths confer through these "Tan Matras" which have a direct connection with the brain and the "Brahm-Randhra". The five "Tan Matras" reside in the brain and Brahm Randhra and have got direct connection with the atmosphere and the great souls are contacted through the great intellect or intelligence of the yogin. The soul of that Yogin and the movement of his head are the result rather experience of the talks of Rishis and their ideals regarding us through the physical body of that yogin-This contact is accompanied by the vital breaths or Pranas. The great pranas or vital breaths affect the vocal organs, the brain and skull including the "Brahm Randhra" reach a unique stage and the result is this Oscillation of the head !

If you want to realize this state, it will require a very great effort. The act of stirring the soul in the "Brahmrandhra" is called Viradhati.

Now the question arises whether the great vital breath is active-yes, it is due to breathing. The breath is in direct touch with the soul as just explained above.

You must have heard the story of Dhrutrahstra who had told Sanjay in Mahabharat. "Dear Sanjay, today my sons and the Pandvas are at war, please narrate their movements to me as I am blind and can't see what they are doing ? That was a kind of Televison based on the science and technology contained in the sanskrit maxim" or the instrument called "Chitravali Vidhyanam Yantra" in Sanskrit.

The instrument was adjusted with Krukshetra and this adjustment brought about the pictures of the scene of war and the whole story was related to Maharaja Dhrutrashtra by Sanjaya.

Dear Mahananda says that Sanjaya was gifted with spiritual eyes by Lord Krishna, but this is not so. They were not spiritual eyes but it was a Machine prepared through physical science. (Intervening., Mahananda) This machine is called by some other name now-a-days and it has not yet developed to the extent stated by you-it is in the process of discovery at present.

Let it be called by any name but I was narrating what happened in the old old days as a result of the discovery of physical science-but I have to narrate the function of spiritual sciences here.

The inner soul can have direct relation with any other soul every where. Similar ideas attract their kin ideas.

In the atmosphere the voice spreads and effects a particular individual calling his attention as there is direct connection with him or her in the same manner as I address Mahananda & Mahananda begins to speack because there is direct connection of my heart with Mahananda. My words relate to Mahananda and when I broadcast my words in the air, and the receiver of the voice having direct connection speaks and answers my questions. That is what happens in the world of subtle bodies with whom our souls have direct relation. The direct result is on the physical body of the receiving agent on whom the vital breaths or pranas have their working and the movement of the head takes place automatically.

This secret of "Yoga-Mudra" is inexplicable. It can not be tackled by the orators or speakers on the stage. It requires deep reflection as well as yogic experience. It is, indeed, a sublime and subtle theme and people of ordinary intellect cannot grasp it. Only those who have implicit faith in yoga, can understand it.

"Yoga-Mudra" concerns the inner rapture of the soul and actual experience of yoga. In deep sleep the soul is in direct touch with the Oversoul, the body becomes senseless as it were, and there vital breaths (pranas) protect the body.

If anyone may like to know the bliss of deep sleep, it can only be explained by the word "sound sleep" and nohing else-scientifically we can put it as a 'great joy' at the end of sleep obtaining new and better life as it were !

So, my dear sages, this is what I would say today. I don't want to dilate on the subject today as I had a rather lengthy recitation of the vedic hymns. I was feeling great rapture while chanting the Mantras ! My heart was leaping with great joy and my inclination was to go on with the recital.

Dear sages, I was not tackling any topic of yoga today although is has been done briefly. I postpone it to some other occasion when this topic arises out of the vedic hymns which I recite at that time.

Maharishi Patanjali has explained yoga exhaustively and one of his most significant sayings is
□□□□□□□□□□□□□□□□□□□□□ or full control of the vagaries of mind is Yoga.

Today's topic, as I have said before, relates to the movement of the head. I cannot dilate on the subject of Yoga therefore today. The question may arise as to how to control the wanderings of the thoughts ? or how to concentrate ? In Yoga, the main task is to control the mind and to achieve concentration. There are various methods to do so, but the end must be reached by one method or the other. Knowledge-true knowledge "Gyana" is one method ! The unique Yoga is nothing but concentration ! The Senses are connected with the mind, the mind is in direct touch with the memory and the memory attains a vast form ! This vast form contains the following head or branches :- Madhuk branch, Anook branch, Chaksha shani branch, Maninchati branch and again Brahm branch Ragori branch, Adhinayak branch and last, but not the least, Brahmarandra branch. Memory has a very vast scope and so are its branches which require a separate speech for tackling them fully.

Shri Mahananda is telling me that as I narrate the affairs of this world, I am, sometimes, called a hoax, only by those whose minds are vicious, and I had told Shri Mahananda that I consider the curse of my preceptor as a great blessing for the simple reason that a soothsayer or one who always speaks the truth, is greatly benefitted by the attacks of the vicious people in so far as these attacks purge the truthteller of his sins if any ! In one of my previous births, as already narrated, I had committed a sin and if some people of the world do not call me a cheat or a hoax, the words of my preceptor will be falsified-therefore, I call these attacks on me as mere blessings and nothing else. My sublime ideas are my asset

from time immemorial, the people may say anything and must say it ; let them say whatever they like, but you must stick to your high thoughts and never forsake them.

The vicissitudes of life are such as may force some people to give up their lofty ideas. They are sinners who flinch from the great possession of pure thoughts under the pressure of evanescent troubles and calamities. Man has no meaning to live in this world if he leaves his true path in this way. He or she must not succumb to anger under any circumstances.

I am bound to undergo the spell of the curse given to me by preceptor millions and millions of years ago till the time limit is over. One cannot and should not escape from suffering the good or bad fruits of one's actions willingly, as none else but himself or herself is the doer of his or her deeds. So that, I have touched a very delicate topic to-day. As mentioned in the beginning, all must do their duty under all circumstances, come what may.

The wind blows hard but firm trees, though shaken by the strong wind, never give up their shade and shelter. Similarly, the great souls never give up their great thoughts and principles under the volley of attacks of others. True progress depends on true spirit of union and cooperation and oneness of thoughts. Physical and meta-physical progress is impossible without firmness and oneness of thoughts. Lead a lofty life, sublime and pure life and go ahead.

Shri Mahananda ji "- "Sir, today's talk is, indeed, very subtle but the time is very short and limited ".

Shri Brahmchariji Maharaj - (Laughs and laughs again) Mahanandji, you are accustomed to talk in this strain, as a child does before his mother, repeating the same words in order to get his request fulfilled.

Shri Mahanandji : (Laughing) This habit is due to preceptors like your honour, you are my Guru and if you do not inculcate this habit, how could I enrich or make my life sublime ?

All right

Dear Sages, I have finished my talk !

We must all do our duty-regardless of our rank, high or low, man or woman, sages or kings, none can escape the fruits of the actions done at any time in any life. Fulfilment of duty to undergo the sufferings of previous deeds is nothing less than "SWARGA" or heaven on earth,. That is indeed true life, virtuous and wonderfully happy life.

16. **Pointer to Theism**

[Lecture delivered by Shri Krishna Dutt Brahmchari on the 22nd March 1970 in Hyderabad]

Be blessed !

Look, sages ! I had been chanting before you, as on earlier occasions, some charming Ved-mantras in ecstasy. Somehow man, indeed, starts thinking that, whatsoever is considered to be our Reality, has got a flow of its own. In that flow only the Awareness of that creator becomes manifest. Today let us be singing the glories of our beloved Lord who is the Creator of the entire universe. When man approaches the beloved Lord as a seeker, then he begins to feel as if he is placed under the care of his loving Mother. Just as a child, suffering from the pangs of hunger, begins to re-charge the battery of his life with the breasts of his mother and is, thus, re-assured of being blessed, we also would like to approach that affectionate Mother from whom drinking the nectar of life, we could attain immortality. O, affectionate Mother ! Indeed you accept us in your illimitable bosom. Our son, on becoming a youth, gets exclusively attached to his family. But that affectionate Mother, who endears us to her heart, from whom the stream of consciousness flow, animated by which man reaches the state of immortality, would never, in any case restrain the flow of her supreme kindness and bliss. Let us be singing the glories of our beloved Lord today.

Dear ones ! we should be drinking from that stream, that 'Som' only which flows from the Vedic knowledge because that is the life-blood or the essence of life. Today we have to seek refuge with that Custodian of the essence so that we should also be endowed with incessant bliss in this phenomenon world.

To-day we would like to seek refuge with that Supreme Goddess who accords us supreme bliss, who animates us and who sublimates us. We wait to feed ourselves from Her breasts only because we are suffering from the pangs of spiritual hunger. Who can quench our thirst ? The multifareous luxuries of this multiple world can not satiate our spiritual thirst. That thirst of ours is promoted by a sort of awakening. We should get the very drink (Som) which it needs. 'Som' is the name given to knowledge or capacity to discriminate ; because when we acquire the discriminating capacity, soundness develops in us, whole-someness crystallises in us. We have to drink that very 'Som'. The man who becomes established in faith that He, who is the dispenser of that 'som', who is ths source of all bliss, who is the beloved Lord of mine, is an unparalleled entity, then He is never able to saturate his endless thirst with His kindness. He (Lord) is always showering His grace upon him (the devotee). He (the devotee) may come across various difficult paths but he, bearing and accomodating with all those difficulties, continues to approach his goal.

So sages ! Today we have to seek refuge with our supreme beloved Lord and attain bliss -- the bliss for which sages and seers become introvert and turn to their inner Self. Hearts are rendered wide and expansive.

My dear sages ! Today I have been recollecting some pieces of literature which have made men sound and firm. The man who is not fixed in faith is as good as a non-entity in this world, Presently the life of Mahatma Prahlad is flashing before me. How unparalleled his life was ! Man has various impressions engraved on his sub-conscience. On the basis of those impressions man conducts with others, develops affection and faith. We should take those impressions into account. Prahlad's father, who was called Hiranyakashipa, used to subject Prahlad to different types of torture and he had begun to believe and assert that there was nothing like God in this world. He had tried to build up the pillars of prosperity for his life and kingdom on the basis of physical sciences. I remember that in his kingdom science had developed to the extent that he had come to entertain the thought that there was no object like God and that it was only for name-sake. In his proclamation he would declare, "The idea of God exists only in the flights of man's imagination. The sovereign of a state is only to be taken as the Supreme Soul, the 'Parmatman'. I am a king. Therefore I am to be considered as the Lord of the subjects." When Hiranyakashipu was fixed in such a contention then, once his preceptor, Shaung Maharaj came to him and said, "O, Hiranyakashipu ! You do not believe in the existence of God." The king said, "O, respected seer ! You please convince me to accept. My mind eloquently says that God is no entity. It is only an imagination of man. You have a survey of my kingdom and assess yourself as to how many impressive institutions are there and how well-possessed we are with scientific knowledge. I have attempted to go to different worlds but could not trace the existence of God. It is only a form of consciousness that develops only as a result of combination of one element with another. When that particular condition is dissolved, the consciousness also ceases to be an entity," When he spoke thus to his preceptor, the preceptor preferred to stop there and only added. "O, king ! Today you are possessed by Science (of the physical world). I would not like to express anything further before you." The sage only warned him that finally after leaving the body at the time of his death, the king would have to seek refuge in the embrace of God only. The king paid no regards to that warning of the preceptor.

Dear ones ! Hiranyakashipu had only one son who was named Prahlad. Prahlad studied in a school right from his boyhood. The teachers would instruct him on various subjcts. A fine system of education was in vogue. Consequently the boy started excelling in his learnings. One day, as he was going to school, he observed that some kittens, who had accidentally remained enclosed in a potters mud-pot which was kept for baking in the fire, had come out safe and alive. He had a great surprise due to the kittens remaining unharmed. The potter said to Prahlad, "Your father says that he only is God, the Supreme. Go and see your father (to find out) as to how these kittens have come out alive from fire. How can I accept the king as Supreme because this is only God's miracle ? There is definitely some other potential Reality due to which the lives of these kittens have been saved."

Dear ones ! Prompted by that Reality, it seems, the seed impressions of some early births of Prahlad sprouted forth. He became fixed in faith that it is some other entity called God who is pervading everywhere, who is omniscient, who is unparalleled and who is the master and dispenser of all bliss. That boy established that conviction in his mind that- 'God is certainly something else and not my own father

who is the master only of his own subjects but the One who is the Master of the entire planetorium of this universe, who knows what is stamped on our sub-conscience, who can protect a being in fire, can only be considered the Supreme Being, the 'Ishwara'. Sages ! when the boy was so firmly fixed, the king apprehended that his son had become a theist and thought of God only. There upon the boy's teachers and instructors sounded him that his father would torture him in many ways. But the boy said, "I am not scared by all that. According to my destiny I shall have to undergo what-ever tortures God has ordained for me." Thus the boy believed to the very core of his heart that - 'Tha Almighty is some other entity who is awakening my heart and who is animating the world. The Sun has been giving light. But God is the Light of lights. He is the One who has been illuminating the Sun itself.'

When the king knew (for certain) that his son held that theistic belief and thereby turned to be an idiot (according to the king) and did not recognize the king's name or authority, at that time, my dear, he called upon his queen-consort and said, "O, Devi ! What should we do now ? We have only one son and he has turned out to be an idiot. Today he has become a fool to the extent that we shall not be able to quote an example of it. He is always repeating 'Ishwara', 'Ishwara' ; He is always calling 'Om Om'. He is defining Him as the One who pervades the smallest space or particle. Is there any way out for him ?" She replied, "My sire ! What responsibility can I share in that ? You can not disown him for the belief which he has held so firmly. I also feel that the animating Principle is some One else. Indeed when you proclaim that you are 'Ishwara', you are only treading the path of atheism."

Thereupon, my dear seers, when the queen thus expressed herself, the king said, "I can take the life out of you." Then the lady reiterated, "My sire ! You can take the life out of me. Right ! But you cannot oblilterate the awakening, the light in my sub-conscience." So my dear seers ! They were all believers in God, the Supreme Soul. The king was down-cast at that. He asked the queen, "O Devi ! What should we do then ?" She replied "I do not know what you should do. But I am haunted helplessly with the thought that the life-giving principle is some thing else and you should try to know that." At that climax the king uttered, "You keep quiet ! But I shall surely know that life-giving entity about which you advocate. You may accept that as your Lord. I have to know your Lord; I have to face him." You see, seers ! When the king uttered these words, his consort became quiet because she observed flashes of ego in the king's mind. Indeed his scientific knowledge was at great heights and it was on that account that he indulged in so much pride.

Science had made great strides under his reign. The king Hiranyakashipa had a sister. She was such a devoted figure in the scientific field that, all the time confining herself to the precincts of the laboratory, she would be permuting and combining the different types of atomic bodies. In that occupational pursuit she had processed a particular type of chemical compound. After anointing that compound on her person, Hiranyakaships's sister named Holika, could be enwrapped by fire. The fire would be extinguished but Holika would remain unburnt.

Spiritual Wisdom can overcome all hindrances in man's life.

It is stated in our literature that such great persons, whose 'self' is strong, who have realised the 'self' (the Atma) are evolved in a super-natural Science. In his life Prahlad had practised such a type of 'Yoga' that he had dedicated his life to realise that Spiritual Science. He entertained the thought that he should know how far the Science of the Soul could elevate a human being. Look seers ! Due to that yearning the boy Prahlad had acquired so much humility and faith that he had developed his will-power so very strong that, on the basis of that will-power, he had become rooted in the belief that --'Fire can not destroy you (Prahlad) just as fire can not destroy the Soul which is in itself Absolute. Water and air also can not have their sway. Similarly this human body of yours, which has been pervaded by that Supreme soul, will remain intact. No body will be able to destroy it.

So sages ! When the boy was so established with faith in the Supreme being, the king Hiranyakashipu put him in a prison-cell. In that cell different varieties of snakes were released and curled round his neck. But, even as the snakes were so very close to his person, they were so much possessed by the will-power and the attitude of non-violence radiated by him that they could not bite him. This is the quality of the man's mind. This is the gravity of the man's faith. The boy's underterred faith would silently express. "O, snake-kings ! Are you not created by God ? Is not your species ordained by God ? O,

venomous ones ! You inhale poison and exhale nectar for mankind. So do you want to poison me ? You can not do that. O snake kings ! You go on giving me nectar and go on absorbing the poison which may be in me. This is your only duty in the world." That devotee of God ! How prayerful he was and how much faith he had in his bosom ! He was conversing with the snakes ! He put a snake around his neck and said, :O, soul ! You are also a soul and I am also a soul. So to say, you are also an awareness and I am also an awareness. Let awareness be meeting with awareness."

My dear sages ! Where the heart of a man is saturated with that quality of faith, can anyone destroy him ? No, no body can afford to do that. When Prahlad had reached that state of 'Realization' he, singing the glories of God through the night, kept himself merged in the thoughts of that Supreme Awareness. As morning hours aproached Prahlad had expressed, "O snake-kings ! Indeed you absorb the very poison which man vomits in anger, which man lets loose in lusty desires and which is poisoning the natural environments. I do not indulge in any such activity. Neither I display violence, nor I am overpowered by anger any time, nor I fall a prey to lustful desires. I am only a worshipper of an Awareness by which you are being animated. On what considerations can you swallow me ?" When these expressions were made by that great soul, the snakes calmed down.

The day dawned. Hiranyakashipu had taken for granted that his son would have been dead; the snakes would have bitten him. But When he reached the prison-cell, he observed that the boy was immersed in meditation. The king wondered, "What should be done ? The snakes are also calm. This is something miraculous." Nevertheless he said to his son, "O, thou start worshipping me only otherwise I can destroy thee." There upon the son replied, "O, father ! You are my worldly father only. But the One who has materialised my body, who has created this world, who has animated my body, who is the Absolute Awareness is my real procreator. Father ! You can not efface my spiritual awareness. This body may be destroyed or put into fire. But God, the Absolute Awareness, which resides in my heart can not be harmed by you. If you can undo that, I shall accept that there is no Awareness called God. All what I see is that it is the field of physical sciences which is accessible to you."

So Sages ! when this statement was made, the king's conscience looked for some other ill designs. When he entered his laboratory, he murmured with pride, "God is no entity' is is only a false imagination; the illusion has to be removed from my kingdom." He called for some of his servants and ordered, "Throw down this Prahlad from a cliff so that he dies and my conscience, which is being plagued, may come to peace. I have to be unattached because I can not accept the existence of God."

So sages ! The moment came. The servants had thrown Prahlad down the cliffs but his death did not occur. Because he had become so resolute in his faith that, due to self-control and Divine enlightement, his body had become rigid like steel. I am mentioning all this to show that Physical Sciences and Spiritual Wisdom can make a man how much churish and how much sublime.

Look ! Hiranyakashipu's sister happend to come across her brother. She said, "Sir ! Why are you becoming so unattached and hard." He replied, "O, Devi, My son Prahlad is believing in the existence of God. I do not approve it. This is the burning desire of my heart that he should die and quit this world or be removed away from my realm. But I do not know how to effect that. He is too much firmly established in his faith (to let my plans succeed)."

Development of Material Science in Hiranyakashipu's period.

Sages, look ! Holika, the king's sister, was adept in mysterious designs. She was always engaged in her laboratory and had different types of scientific accomplishments to her credit. We have heard that Holika was a regular visitor to Mars planet. She had succeeded in journeying to many other worlds. Her own son, named Phirni, was a scientist assisted by whom she used to be engaged in various types of manoeuvres. He also was arrogant about God's existence, because after delving into the Science of Matter, man loses his absolute sense of discrimination. He is illusioned by a sense of pride. He was a great boaster and boasted his deeds. It is the characteristic about of the world of matter that, whosoever shows attachment to it, it induces pride, excites anger and prompts lusty desires in the incumbent. Ultimately it brings his fall. But whosoever conducts himself transcending the world of matter, he recognises the Supreme Awareness as the Supreme Master and excels in Spititual science. Getting out of the womb of Nature (the world of matter) he enters into the womb of Supreme Awareness which is called

'Vasundhara' in our literature. After entering into the womb of 'Vasundhara' he perceives there only "Brahma' pervading or 'Om' resonating all through As I pointed out in my talks yesterday, he perceives as if every little space, every little particle of the world of matter is threaded in 'Om'. In that state (merged in the sense of Unity), how can he acknowledge a second reality besides that One ? Nor indeed, there is another Reality.

Sages ! Hiranyakshipu's sister was always inclined to make frequent visits to Mars Planet. She had procured 'Shiv-astra', 'Redhani-astra' (supposed to be mysterious weapons) from Mars. Otherwise also she excelled in various other scientific pursuits.

Holika's journey to Mars & Moon.

Once, □□□□□□□□□□□□□□□□□□□□□□□□□□□□□ Mamnik, the great sage had said to her," O, Devi ! You are visiting Mars (so often), Have you ever had the privilege to visit the Moon or not ?" She replied," I have been visiting the Moon quite often, I have been accomplishing that through different types of contrivances." I remember that sages subjected her to many questions. They initiated the quest to know as to what there is in that which we call the sphere of the Moon. They deliberated that, in the Moon-sphere, there are human figures animated by the life-principle: there are beings which are blessed with life by the Supreme soul, which are nurtured by Nature. There the beings are predominated by the 'Vayu' (Air) element. My dear Mahanand ji has once apprised me that the modern scientist is contending that there is no dominance of 'Vayu' there But I am used to ask, "What is the real conception of 'Vayu' element?" As a matter of fact the concept of 'Vayu' element, which on this sphere of the Earth is considered to be something gross, having a volume associated with the property of being hot or cold, is not fitting in our views. On the contrary we hold that 'Vayu' is neither hot nor cold. Its characteristic is 'Gati'. (Dynamic Progression). Wherever progression is pronounced there the beings and the air element predominate.

My dear Sages ! It is considered that here also, where the earthly beings exist, progression is there. But, where the progression is pronounced, there the Air element predominates. Where there is no fastness in air element, where there is only medium character, where there is the property of cold, and hot, there the earthly atoms are predominating. Because it is the characteristic of the earthly atoms that they absorb the 'atoms' of fire element by their force of affinity. Because of that absorption Vayu inherits that property. It is rendered hot or cold. Through that only the conception of food evolves. Food is grown; vegetables are produced. If there is no Vayu to animate the world of matter, why should we recognise God ? That is the Science leading to the concept of God.

So sages ! In this context Holika described to the great sage, "Where the dominance of Vayu is accepted, there water content is in great abundance because it is a natural principle". The space that we visualize is full of water content. Because when the hot season approaches, the rays of the Sun, transforming the molecules of water into a subtler form, permeate them into space. For instance we have, so to say, a yogi. He becomes unsurpassable when the core of his heart and the core of the outer space merge with each other. Similarly when the rays of the Sun become incidental or directed, the waters of the seas start rising up. The molecules of water from the earth are transferred into subtler hygro atomic bodies which pervade the space. These hygro atomic bodies combine with the atomic bodies of fire element and result in the fall of rains. These rainfalls cause the growth of different types of foods.

Coming to the context again, the king's sister continued to state, "O, Sages ! I want to tell you that, when we visit the sphere of the Moon, we get the privilege of negotiating with the different types of beings during that visit. But the atmosphere and the expression of speech in that sphere is not conducive and conductive to the being of this earth. 'Kritma Madhuk' is the name given to the medium of speech in practice there. That expression is natural and is reminiscent of the glory of the Vedas. Based on that they propagate their speech, because 'Rig' and 'Saam' always remain combined."

In our sphere the Earth element is called the 'Rig' and the 'Air' element is called the 'Saam'. By the modulation of these two 'Saam gaan' (Saam music) is produced. Similarly man has a palate and a tongue. By the inter-action of these two, words are uttered from his mouth. Similiarly words are produced there (in the sphere of the Moon) by the modulation of the 'Rig' and 'Sam'. Just as on this

sphere of the Earth, the Earth element and the Air element are called the 'Rig' and the 'saam', correspondingly on the sphere of the Moon, the Air and the water elements are considered to be the 'Rig' and the 'Saam' respectively. In a state of combination of the two, a rhythmic function is displayed; words are produced. This very function becomes the cause of the various manifestations.

So, at that time, the kings' sister finally added, "O, sages ! I would like to impress upon you that unless man transcends himself into the atomic science of that sphere, it will not be possible for earthly being to remain alive there (in the sphere of the Moon).

The object of all this narration is that Holika dominated in the realm of science. Once she was sitting in a quiet mood. In her laboratory she was weighing the view, "When Prahlad says that God is the sole Awareness, there should be some truth about that Awareness." As this idea tried to creep in her mind, her Chief, the king happened to drop in. He asked, "What are you deliberating upon ?" She replied, "I was concentrating upon some atomic bodies. I was trying to superimpose one upon another. In that context only I was deliberating somewhat upon the character of Awareness. In my subconscience it was being intuited whether the Awareness of the atomic bodies or the dynamism they exhibit is due to the resultant effect of their combination or it is an absolute entity. On these ideas I was reflecting upon". At that instance Hiranyakashipu reacted, "You do not indulge in these thoughts. These thoughts ae not worthy. The whole working of my government has been stilled. My only son has become my enemy. I want that he should be done to death."

So sages ! At this juncture two divisions were formed in the people of the state. One sided with the philosophy of Prahlad and the other sided with that of the king. The one body which supported Prahlad was named "Narasimh Samaj'. They resolved that Prahlad only was their king and they would accept him only as such. They would not allow an atheist to remain as their king. A wave of theism started resurrecting in the kingdom. When the waves of God started rising in the minds of the people, the waves of atheism began to subside.

Sages ! I do not want to bypass mentioning that Holika took the son of her Chief in her lap. She had smeared her own body with that compound by virtue of which fire could not bruise her body. But the fire did not have unconditional limitations in that regard. Because the scientific character of that compound had one more additional peculiarity that if she, besmeared with the compound entered the fire with another person then the protective feature of that atomic compound would be transferred upon the body of the other person. As a result the person besmeared with the compound would be roasted to death.

My dear sages ! It is said when Holika entered the fire with Prahlad, she herself was destroyed, She evaporated in the fire where as Prahlad realised the goal of his life. When God-consciousness is to be propagated, then some worldly being, having descended on this earth, goes on casting the world in the mould of God-consciousness. Accordingly it is learnt that the 'Narshimh Samaj' of the people stood for a great revolution to the affect that they destroyed Hiranyakashipu also. After his removal. Prahlad was crowned as the head of the kingdom and the people started living happily.

All this talk I have been making today, is to impress that we should be tending towards God-consciousness. Science does not teach that I should be denying God. Prahlad was a geat scientist. He was well composed and God-conscious. Whereas he had regard for the atomic science of matter, he had a greater faith in the Supreme-Soul which functions as the Creative Wisdom of the atoms of matter.That is why he always succeeded in his ventures.

My dear sages ! The sum and substance of all talks is that no body can destroy the devotee of God. He is so sublime, his inner-self is so potent that the like can not be quoted. Our talks to-day are coming to a close. My dear Mahanand ji is reminding me that today is that fourteenth day (of the fortnight) on which a great national day is celebrated. (The rest of the portion could not be taped).

17. **The two phases of Man's life**

(Discourse given on 8-3-1962 at 8 P.M. at B.C. Park, Sarojini Nagar) (Vide Book III page 87 2nd Edition) (Abridged)

O Sages ! Look, I have just now finished my recitation of the Vedic hymns in which are hidden the divine treasures. Man should always try to get that treasure and achieve the goal of life. Just as a lunar

month consists of two fortnights - the dark and the bright, similarly, a man has to face two kinds of situations in his life. One of them is dark and the other is bright. The period which is full of troubles and ignorance is his dark period. The hymns which I was reciting today say that man should stand firmly and face boldly all the calamities which may appear before him during that period. If a man leaves off the path of virtue on account of those calamities he loses all his worth. If a man goes on striving and fighting against all the obstacles coming in his way and sticks to his duty, a time comes when all his problems are solved, he attains complete success in his efforts, the dark side comes to an end and the bright side makes its appearance with all its lustre and glory.

How can spiritual peace be attained ?

We learn from Mahanandji that the world of today is living amidst confusion. The nation is in confusion, the king is in confusion and every man and woman is in confusion. So long as there is confusion everywhere man cannot rise up-he cannot attain spiritual peace.

Question –How can spiritual peace be attained ?

Answer–Spiritual peace can be attained only through the path of true knowledge.

Question–What is tha path of true knowledge ?

Answer–The path of true knowledge is in the Vedas which have been bestowed upon man by God for the uplift of the soul. How important the uplift of the soul for a man is well-illustrated by the example of Nachiketa.

O Sages ! Once Nachiketa who was in search of true knowledge went to Acharya Yama and entreated before him, "Sir ! Please communicate to me the knowledge which may enable me to cross the ocean of the world and attain the Supreme."

Acharya Yama replied, "O Son ! What is the benefit of that knowledge to you ? You please do not try to get that knowledge. Instead of that I may communicate to you the worldly knowledge through which you may get all sorts of worldly pleasures."

In reply to this the highly talented Nachiketa told the Acharya, "O Rishi the Great ! O Gurudeva ! You want to impart that knowledge to me which itself is perishable and through the help of which all the pleasures achieved are likewise perishable. What shall I do with such knowledge ? Please communicate to me only knowledge which is imperishable - the true knowledge."

Thus, O Sages ! Today man has to get that knowledge with the help of which he may cross over the ocean of the world, which is created by God. Today man is surrounded with illusions. He tries to harm others, but is himself harmed.

What are dark and bright periods of man's life ?

In the beginning of my talk today I told that a lunar month consists of two fortnights - the dark and the bright. In the dark fortnight the moon goes on diminshing day by day and on the last day it totally disappears. But then comes the bright fortnight when it begins to grow bigger and bigger and a day comes when it attains full maturity, and all the darkness is conveyed into light. Similarly in the life of man a dark period appears, but then he must not leave the path of virtue and must boldly face all the calamities which may come before him. And then certainly a day will come when his dark period will come to an end and he will shine forth in his full glory.

O Sages ! I have seen those days when kings and emperors had to face great calamities. But the calamities made those kings and emperors brighter and due to the calamities they are still shining in the pages of history. Such is the case of Maharaja Rama. How great calamities did fall on king Rama, but he stood firmly and faced boldly those calamities and at last conquered Ravana. And so righteous was he that after conquering Lanka he handed over the kingdom to Vibhishan. And when Rama was departing from Lanka, Vibhishan wanted to offer some presents to him. At that time, Rama consulted Lakshmana and sought his advice as to whether Rama should accept the presents of Vibhishan. Lakshmana then said, "O Ram ! If you accept the presents of Vibhishan, it will go against the bounds of morality and righteousenss. It will not befit you if you take back anything from the gift which you have already made over." Then according to the advice of Lakshmana, Rama told Vibhishan, "O Vibhishan ! I have conquered Lanka and gifted it to you. Now it is your duty to rule over Lanka keeping yourself on the path

of righteousness. It will go against the bound of morality if I accept anything from it." Thus O Sages ! Rama did not accept any thing from Vibhishan keeping himself within the bounds of morality. Men should take a lesson from this. Those who keep themselves within the bounds of morality go on rising up and up, but those who cross over the said bounds are doomed to destruction.

O Sages ! I was talking of the two periods - the dark and the bright. In this connection I want to narrate a story of the Treta age. Once in the Treta age, when king Raghu was the ruler, it did not rain for a long time. The earth became dry and hot and famine appeared.The king was alarmed. At that time Maharishi Udanga began to collect oblation-materiels. He collected the necessary materials for about fifteen days and then performed a grand sacrifice with those materials As soon as the sacrifice was performed the gods were pleased and rain commenced pouring.

Now it so happened that a mongoose which lived in the vicinity arrived there when the sacrifice was over and tried to get itself immersed in the sacrificial remains but the water was not sufficient and only its half portion became of gold. Then the mongoose began to pass its days in the hope that some day another such sacrifice might be performed and he may get a chance to dip itself in the remains of that sacrifice so that the remaining portion of its body may also become of gold. Day after day went on passing in the hope and the Dwapar age arrived. In the Dwapar age king Yudhishthir performed the Rajsuya Sacrifice. This sacrifice was performed with great splendour. All the royal resources were utilized. The greandeur of the sacrifice was beyond description. The mongoose also arrived there and dipped itself in the remains of the sacrifice. But the remaining portion of its body did not turn into gold. Then the mongoose became sad. Then Maharaja Yudhisthir spoke, "O Mongoose why are you so sad ? The Mongoose replied, "OSir ! Once upon a time Maharshi Udanga performed a sacrifice which was not big as as yours but it resulted in bringing rains. I tried to get my body immersed in the remains of that sacrifice, but the remains being not sufficient, only one half of my body could be immersed in it and that half became of gold. O Sir ! you have performed such a big sacrifice, I was expecting that the remaining half of my body would also turn into gold if I got myself immersed in the remains of this sacrifice and so I did immerse my body But I was disappointed. The other half of my body could not turn into gold. This is the reason of my sadness. I am unable to understand what sort of sacrifice it is which could not turn the remaining of my body into gold."

On hearing this Maharaj Yudhishthir was perplexed. Seeing his anxiety the moogoose asked him, "O Sir ! Why are you getting perplexed ?" Maharaj Yudhishthir replied." The reason of my perplexity is that I performed such a big sacrifice but it could not turn the remaining half of your body into gold. So it seems that my sacrifice has been worthless."

At that time Maharaj Krishnachandra who was a Yogi having the knowledge of the sixteen Kalas said, "O Mongoose ! Be quiet. Darker days are still to come when all sorts of ignorance will pervade the world. Human progress will come to stop. At that time even this half of your body which is of gold will not remain so."

O sages ! Whatever Maharaja Krishnachandra said then has come to be true. As has been stated by Mahanandji on several occasions, in modern times, somebody declares himself to be Brahma, somesay that actions are not required to be done in the present age, somebody says that he is the incarnation of Krishna and some other body says that he is a liberated soul. But all these statements are simply misleading the world. People say that Maharaj Krishna had married sixteen thousand wives. But really speaking they do not understand who were those queens with whom Maharaj Krishnachandra passed his days. They were the sixteen thousand hymns of the Vedas in whose company Maharaj Krishna Chandra was delighted to pass his days. He had attained full authority over those hymns and was pleased to ponder over them in a lonely place.

O Sages ! We must think over the teachings of the Vedas today. How do these teachings bring about an all round development of man ? We must know that human development totally depends upon these teachings. These teachings are divided into two parts-the spiritual and the physical. When man is guided by both of them, only then he attains his real development - he achieves his goal of life.

But, I must come back to the story of the mongoose. It has been stated above that half portion of the body of the mongoose turned into gold. Now, there are people who take the above story to be literally true, and think that really that half portion of its body turned into gold. But in fact it is not so.

The body of any living being which is made of flesh and blood cannot turn into gold. The real meaning of the story is that the former sacrifice was so effective that it could be successful in removing half of the impurities of the heart of the mongoose when it came in contact with that sacrifice. But this result could not be produced through the sacrifice perfomed by king Yudishthir. And the reason of this was explained by Maharaj Krishnachandra. Maharaj Krishna Chandra said that this was due to the change of time. The former sacrifice was performed in the Treta age and the latter in the Dwapar age. Maharaj Krishna Chandra further explained this matter and pointed out the differences which take place in the four ages. He said, "In Satyayug the teachings of the Vedas are fully observed The hearts of the people remain pure. They are not besmeared with the taints of passionate love and hatred. In this age all the four quarters of righteousness shine in their full glory. In the Treta age one quarter of righteousness disappears and only three quarters of it does exist. Then comes the Dwapar age in which only two quarters of righteousness remain and the other two disappear. In this age the decay of righteousness commences. Just as in man's life old age makes its appearance when youth passes away, similarly the old age of righteousness commences to appear in the Dwapar age and the old age completely overtakes it in the Kaliyug. In the age of kali three quarters of righteousness are lost and only one quarter remains. Then righteousness and spiritualism both gradually decline and unrighteousness and materialism take their place. Material sciences play an important part in the kaliyug. It, however, does not mean that material sciences did not exist in the Satyayug, Treta and Dwapar ages. In the kingdom of Ravana material science had advanced so far that Narainantak, the son of Ravana reached the Moon with the help of his machines. So as stated above in Kaliyug righteousness and spiritualism gradually diminish and they give place to wickedness and spiritual darkness. Really speaking Kaliyug is only another name of ignorance.

O Sages ! The above description of kaliyug given by Maharaj Krishna Chandra is quite true. However, it does not mean that each and every person of Kalyug becomes devoid of true knowledge. Men of wisdom and philosophers also exist in that age. But, of course, their number is very small.Wicked and immoral prsons far excel them.

This, in short, is my talk of today. I said in the beginning of this talk that man has to face two kinds of situations in his life. One of them is dark and the other is bright. One is a period of delight, joy and pleasure. One is the outcome of the sinful acts and the other the outcome of the virtous acts performed by a man. These are the two phases of man's life. And whether it be the Satoyug, Treta, Dwapar or Kaliyug the two phases of man's life must appear in his life time, according to the deeds performed by him.

18. 'Samanya Prana'
[THE VITAL FORCE]
('Narada - Sanatkumar diologue)

Lecture delivered in 1963, by Brahmchari Krishan Dutt ji.

Look Munivaro (sages) ! just now we finished our prelude and prayers unto him. I was chanting some Ved-mantras in your august presence. You must have taken note of as to which of the Ved-mantras were recited by me. Today my heart was experiencing a sort of awakening and was so much engrossed in the Vedic expressions that it implored compassionately again and again to continue singing the glories of God, the Supreme Being. In the Vedic recital of today, there was a lot of sweetness and super-natural element.

Wisdom of the Ved-mantras

We should reciite the vedas impregnated with sweetness only. It should spring from the heart. Then it will bestow peace. When we do the recital for name-sake only and do not reflect deeply upon the essence, then it is of no use to memorise the Ved-mantras by heart. The recital will be fruitful only when we try to make our thoughts sublime in conformity with the Vedic wisdom. It should not be a recital by heart, rather it should be from the heart. The Vedic expression is aiming towards some higher goal but if our life is moving in the opposite direction, then there will be no benefit accruable from the Vedic-recital. It will be benificial only when the wise Brahmin assimilates the essence of the Ved-mantras in his own

life. He should be able to translate these in life in such a way that they become quite usual looking and simply a matter of course.

Who is Bakasur ?

Today, in the starting mantra, the recital dwelt on "Namah' (salutation). We were offering our salutations to the Father of all, the Supreme soul. We were saluting the objects materialised by Him. We were invoking gods,the devatas. Salutations to Indra ! O, blissful Indra ! Come and foil the attack which is made by Bakasur upon us. We do not want this wretched Bakasur who is causing oppression upon us and gives no peace. You, with you club curb it down.

Munivaro ! What entity is this Bakasur ? Man should seriously contemplate today about this entity which continues to oppress. It causes famine. It is harming the Devatas.

The clouds are formed by the sea-water but do not yield rain on earth and thereby do not render requisite help for the growth of food. In that case we invoke, "O, Indra ! come and make this Bakasur yield after fighting with it. Destroy it".

Munivaro ! The clouds are the Bakasur. And who is Indra ? Here 'Indra' refers to 'Vayu' (Air). A fight ensues between Indra and Bakasur. Indra with the clubs of 'Prana' attacks the clouds and disintegrates them into drops of rain.

Who is Indra ?

Munivaro ! our perverted thoughts are also Bakasur. In that case who is the Indra ? Then our wisdom is the Indra. In our bodies whenever there is a clash between the noble and evil tendencies, we invoke Indra for help. At that time when we seek Light and assimilate the Indra in the form of true wisdom, then, you see, that Bakasur is curbed down. The sin is wiped out.

O Indra ! Salutations to you again and again. When we are confronted with a wise man, he is saluted. We revere him by touching his feet. O Indra ! 'Namah' (Salutations unto you).

Munivaro ! Today the word 'Namah' was figuring prominently. Namah (salutations) to the mother. O mother Earth ! We have been placed in your caress. Our salutations to you. Salutations to the Pranas. O Prana ! you are indeed holy andwholesome. You are God's gift. You are pervading the world. In Vedas salutations have been offered to Pranas also.

How to salute a cheat ?

Munivaro ! Salutations not only to the Pranas but salutation also to the wicked people. Salutations to cheats also. But how to salute the cheat ? Do not salute him by folded hands. If you are cnfronted with a cheat or a wicked man, 'salute' him with a stick and prove to him that you are firm and rigid in your stand. At that time you should salute with the stick.

Glory of the Atma (soul)

Munivaro ! Vedas have ordained 'namaskar' to the lion also. But the lion is offered 'namaskar' in two ways. The one who has realised the Atma essence offer's 'namaskar' with love, compassion.

Munivaro ! I have been told by Lomash Muni that once he was passing through the Kadli forest. A lion came and rolled at the sage's feet. What is the limit of the strength of that Atma before which even the lion starts rolling in humility ! we get similar account from mother Gargi's life. Once she was going to see Maharishi Yajyavalkya. In the way a lion came and saluted mother Gargi and rolled at her feet.

Munivaro ! we have to adopt that attitude of reverence so that we shall indeed be blessed. In the Vedas, salutations have been ordained for various contexts. Our preceptors, visualizing in different ways have expressed in many beautiful phrases. Salutations to the Pranas ! O Prana ! you are holy and wholesome. You pervade with in us. We want to be wholesome. Today we invoke that Prana with which our Yogis, having mastered their mental impulses and dwelling in the 'Mooladhar' and the 'Brahmrandra', achieved Yogic perfection. Today we urge for that Prana.

True worship of God.

Munivaro ! we have to be unselfish. We have to realize God. We have to give up our shortcomings. If there are various types of evils in our mind, there is selfishness and along with this we worship God, then it will be of no use. It will be benificial only when we try to go in God's lap while behaving unselfishly. To-day we have to purify our conscience.

Mahanand ji - "Gurudev ! Kindly speak something about Pranas today specifically".

"Son ! I have given a description already on another occasion ."

"Well, Bhagwan ! will you be committing an offence today (if you repeat it) ?"

(with laughter) - "From where do you bring this foolish expression ? Very well, I shall deal with Pranas only. But it has been talked about earlier".

"Bhagwan ! Kindly repeat it today also."

"Very well ! Thanks ! So Mahanand ji, which one ?"

"Bhagwan ! The discourse between Narada Muni and Sanat Kumar is very pleasing."

(Laughingly) - Today my dear Mahanand ji has asked me once again to dwell upon Pranas. Just now he was making some humorous expressions. Just now he said whether I would be blemished in repeating the subject again. How full of urge and great his words are ! All the time he is tending to be humorous. Indeed man should live in humour only. When a man is all the time remaining in humour, then his heart becomes purified and sublime. Muniaro ! Today I intended to revel in God. But let me deal with the subject of Pranas a second time. The discourse between the Divine sage Narada and Sanat Kumar is very wonderful. Listen.

Munivaro ! God has bestowed two types of Pranas. One is the normal (Samanya) and the other is the special Prana. The normal Prana is that which is activating the phenomenon world. It is pervading the solar sphere, the air, the water, the space and the various worlds. But the second is the special Prana which operates under the control of Atma (the soul). In our body five types of pranas have been considered under the control of Atma - Prana, Apana, Udana, Vyana and Samana.

These are the five 'Pranas'. An account of these Pranas is very wonderful. Whenever an opportunity comes in future, I shall give a description of them. Today, as Mahanandji has urged, I shall dwell on the Narada - Sanat Kumar discourse incorporating the subject of (Prana) in general. Man should contemplate upon Prana that how Prana is our motivater. To which heights this Prana takes us! Only this Prana is making the world function. All the creatures are pervaded by Prana. Now the discourse between the two sages is surging upon my memory.

Munivaro ! once, for some reason, the divine sage Narada suffered from delusion. He thought that he should move out and get the delusion removed. Having left his place, he approached Maharishi Papari Muni Maharaj, who offered him a fitting welcome and asked whether he was at peace. Narada Muni said, "Sir, where is peace ? Today I am suffering from delusion. I am not able to get peace of the Self. I am desirous of the same." Thereupon Maharishi Papari Muni Maharaj observed, "Sir, in my opinion you should approach Maharishi Sanat Kumar. You will surely get the peace of the Self".

Munivaro ! Having been so directed, the divine sage Narada moved on and reached at the door of Maharishi Sanat Kumar. Maharishi accorded him a great welcome and offered to him an elevated seat while requesting him to occupy it. Narada Muni took the seat. Maharishi Sanat Kumar observed, "Divine sage Narada ! Your heart seems not full of bliss. Where has you humour gone ? Thereupon Narada Muni submitted, "Maharaj ! Today I have come to touch your feet so that I may get the peace of the Self." He asked "Why do not you have peace of the Self ?" Narada regretted his inability to point out the reasons.

Munivaro! Then Sanat Kumar asked, "Apprise me as to what branches of knowledge you have known and what you have not known." At that time Narada replied, "Bhagwan ! I have studied the six schools of Philosophy, the four Vedas, the sub-Vedas, Mathematics and all other sciences but I am not able to get peace of the Self."

Phenomenon of peace of the Self

Having so heard from Maharishi Narada, Maharishi Sanat Kumar said, "O, Narada ! All this knowledge is of a very high order. This only will bless you. This knowledge is most absorbing and wonderful. You dive deep into it. This will make you one with the world.

Narada Muni asked, "Maharaj ! I want to know whether there is any other thing greater than this knowledge in the world."

Truth

On this enquiry, Maharishi Sanat Kumar said, "yes, there is a thing greater than this. And it is Speech. Today you should worship Speech. Speak the Truth. Whatever expression you utter, it should be truthful. By speaking the truth, the speech will become forceful and radiant. Maharishi Shringi never spoke a single word of lie and false hood for 84 years. Whatever he said, must happen. If he proclaimed death for a man, the man must die. O, Narada ! Maharishi Atri Muni observed truthfulness for 120 years in his life. If he said to a flying bird that it should come to him, the bird had to come to him O, Narada ! This Speech is a very significant thing. Do not indulge falsely with it and your speech will be charged with force and radiance. This speech is such a thing that it can take you to God head.This is that invaluable asset which can help you cross the sea of this phenomenon world. You worship Speech. Speak the truth."

The divine sage Narada said, "Maharaj ! I would like to know whether there is anything higher than speech."

Mind

Sanat Kumar advised, "There is a thing still higher than Speech. And that is Mind. This Mind is very significant. It moves faster than even Vayu. This Mind can take you to Indra-loke. Stabilise this Mind; This will take you to great heights."

Munivaro ! In this context the serious thinkers have analysed that when a man sees any thing handsome, he does not see with the eyes, rather he sees with the Mind, The eyes, the pupil, the subtle conducting nerves and the retina etc., are all the inanimate, instrumental things. It is the Mind which gathers the impression. If this Mind is stable the impression will be good. But if it is wavering, then it will lead to horrible movements. It will be instrumental for the man's death. A parable has come to my memory. Sanat Kumar told it to Narada. It is a great metaphor.

There was a rich man. A servant approached him for sevice. The rich man aksed, "What will be the salary acceptable to you ?" The servant said, "Sir, I do not want any remuneration but I have a principle. When I have no more work to be done, I shall kill you." The rich man agreed to keep him in service and started entrusting him with various jobs one by one. As the master assigned the job, it was accomplished in no time by the servant. After some time the richman got worried as he soon found himself nearing exhaustion of assignments for his extraordinary servant. Once he was going along a path way. There he came across a wise man who asked the rich man for the cause of his wearsomeness. The rich man narrated the whole affair to the wise man and expressed his fear of being killed by his own servant as in immediate future there would be no work for the servant.

Thereupon the wise advised, "Brother ! why are you engaging him in your own work ? Engage him in the work of the world." Accepting the advice the rich man returned home and did accordingly. He asked his servant to be engaged in good works of the world. The servant found no limit to such works and the rich man was saved.

So is the condition of man's Mind. If we keep the Mind engaged in noble deeds and in the contemplations of God we are safe. But, as soom as it is free to wander about, thoughts ravage indiscriminately, preparing for the doom.

Sanat Kumar said to Narada, "O, Narada ! you make your Mind steady. Invoke the Mind. It is a great entity. It will help you to realize God."

Narada Muni asked, "Sir ! I want to know whether there is anything higher than the Mind."

Budhi (the intellect)

Sanat Kumar said, "O, Narada ! Intellect is higher than the Mind, It is a gift of God. You pray to God that He should bless you by Intellect so that you may properly discriminate the phenomenon world. This Mind submits all the 'Vasanas' (latent desires) before the Intellect. The Intellect discriminates and gives its decision for our acceptance."

So, Munivaro, Look ! Intellect is the guide of our life. We should act intellectually. This individual soul merges with the Supreme Soul after attaining the three types of Intellect - Medha, Ritambara and Pragya. Liberation is achieved. Now-a-days we do not contemplate for the development of three types of Intellect.

After this Narada Muni further asked, "Maharaj ! I would like to know whether there is anything higher than Intellect."

Antakarna the Sub-Conscience

Sanat Kumar advised, "O, Narada ! The Sub-conscience is higher than the Intellect. You should make this Sub-conscience sublime. By doing so your life will be sublimated. In this little and subtle sub-conscience, all this entire planetorium of God is absorbed. This Sub-conscience is so very wholesome. Merge your Intellect in the Sub- conscience."

There upon the divine sage Narada asked, "Sir ! I do not want any more elaboration upon Sub-conscience, I want to know whether there is anything higher than this Sub-conscience."

Smriti the Memory

Sanat Kumar now said, "O, Narada ! The Smriti (memory) is higher than the Sub-conscience."

Mahanand ji, leave aside other things. You take my life for consideration. Millions of years before I had learned these Vedic Verses but today again according to my 'Karmas', I am able to reproduce them before you. What is all this due to ? This richness is due to Smriti only. The impressions of several generations remain imprinted on our sub-conscience. Smriti constitutes in their sprouting forth.

After this Narada Muni further probed, "Maharaj ! I would like to know what is higher than Smriti even."

Brahmcharya the Vital Energy

Sanat Kumar advised, "Brahmcharya is higher than Smriti. This Brahmcharya accords radiance and splendour. It helps one to revel in Brahma. You should be a Brahmchari. If we do not observe Brahmcharya, then our life is only for name sake. O, Narada ! Mother Gargi has also spoken very highly of Brahmcharya. She has observed, "Brahmchari is considered a great man in the world. He is full of radiance like the Sun, He is called 'the Mrityunajaya'; He is called the 'Rudra". We should observe Brahmcharya as it can win over even death for man. Lomash Muni observed brahmcharya throughout life. Note, how long he lived and ultimately attained Liberation.

Maharishi Agusta, a great observer of Brahmcharya, achieved the distinct capability of drinking the sea in three sips. People have not understood the meaning implied therein. My revered preceptor Gurudev Brahma described to me this greatness of Maharishi Agusta. Which are those three sips ? They are Knowledge, Action and Devotion (Gyana, Karma, Upasna) The sea is this phenomenon world.

Munivaro ! As Narada Muni was being advised about Brahmcharya, he asked a further question. "Maharaj ! I would now like to know whether there is anything higher than Brahmcharya."

Annah the Food

On so being asked by Narada. Sanat Kumar said, "O, Narada ! Food is higher than 'Brahmcharya. Worship Food and this vegetable kingdom. Food gives us radiance and Brahmcharya. Food is sacred for us. Always be worshipping Food".

Narad Muni said, "Is Food only greatest of all ?"

Kamadhenu the Mother Earth

Maharishi Sanat Kumar said, "No, Narada ! The Earth is higher than Food. Invoke the Earth. She is our mother. We have two different Mothers One bears the Physical form; the other is the Mother Earth (which rears the form from the womb to the tomb. When we come out of the womb of the bearing mother, we get into the womb of the Mother Earth. Just as in the mother's womb we are fed and fondled through her mammore, we are reared and fed through different types of plants and foods in the lap of the Mother Earth. She blesses us. She is called 'Dhenu' (cow). ´ This Earth is called by several other

names. O, Narada ! This Earth is our Mother. We are sustained in its womb. We should invoke the Earth. We should know her through scientific investigation. This Earth is so innocent that she accords us, according to our wishes, whatever object we contemplate upon. Raja Ravana's son Narayantak had said, "This Earth is so innocent that it is possible for one to become the type of scientist one likes. It accords peace of the Self to a spiritual seeker and knowledge of matter to the physical scientist." O Mother Earth ! you are indeed Kamadhenu. You are the fulfiller of our desires. You are a Devi. The Vedas have called you by that name.

Munivaro ! The seekers in the realm of physical contemplated to seek for pearls out of the Earth. The Earth gave them the pearls. Whatever great things man sought for, he got them. O, Mother Earth ! We seek Electric Energy. You are kind enough to give us the same. We think of a disciplined society, you mould us into a noble nation.

O, Earth ! We are indeed within your embrace. After coming out of the mother's womb we come into the embrace of the Mother Earth where we are able to cross the surging sea of this phenomenon world by doing righteous deeds.

After being so advised about the Earth, Narada Muni asked Sanat Kumar, "Sir, I would now like to know if there if anything higher than the Earth."

The fire principle

Sanat Kumar replied, "Higher than the Earth is the Fire Principle which is pervading the cosmos; which is activating all the phenomena. This Principle causes rain which helps in the growth of all forms of foods. When it acts on the seas, water-vapours rise. They form the clouds which yield rains. The rains help in the growth of vegetable kingdom which the man consumes and transforms into Vital Energy (Brahmcharya). When this Vital Energy is preserved and sublimated, the memory sharpens. When the memory is sharpened the sub-conscience is rendered pure and holy. This, in turn purifies the intellect which again sublimates the mind. When the mind is pure, the speech is made pure. And when the speech is pure we are able to know the world with proper discrimination."

After this Narada asked, "Sir, What is then higher than this Fire Principle."

Anteriksha the Space

Sanat Kumar advised, "O, Narada ! Space is subtler than the Fire Principle. Whatever word we pronounce, it permeates in the Space. From the space it is picked up and interpreted according to our receptive intellect. The Medha Budhi (Subtler faculty of intellect) has a bearing with the Space. The Space is the prompter of our intellect. It prompts the life Principle in us. It promotes our life-span. It initiates the Air Principle, it initiates the Fire Principle."

Thereupon Narada Muni asked, "Sir, What may be still higher than the Space ?"

Ambar the Cosmos

Sanat Kumar advised, "O, Narada ! This cosmos is higher than the Space. Look ! How many worlds known as the Lunar Sphere, the Solar (sphere), Dhruva Mandal (sphere), the Saptrishi Mandal (sphere), Boor Bhuvaha, Swaha, Maha, Jana, Tapah and Satyam Mandals exist. Similarly there are the worlds known as the Aruni Mandal (sphere), Augusta Mandal (sphere), and Achang etc. All these worlds remain in the womb of Cosmos and exercise their influence in their respective spheres."

Narada Muni then asked, "Sir, what is higher than the Cosmos ?"

Prana the real Force

Sanat Kumar advised, "O, Narada ! The Prana is higher than the cosmos. This Prana is pervading every creature in this phenomenon world. The Prana is motivating the world. It is working in collaboration with the Atma. This Prana is activating the inanimate Nature. O, Narada ! you invoke the Prana. This Prana is the prompter of your spiritual peace."

Paramatma the Supreme Being

Munivaro ! After knowing upto Prana, Narada Muni kept mum and only observed that he was experiencing the spiritual peace. Thereupon Sanat Kumar added, "O, Narada ! There is some entity still higher than the Prana. And that is the Supreme Being. He is the one who only motivates Prana and who only blesses the Atma Principle in us. O, Narada ! If you want the spiritual peace, you should go in His refuge."

Narada Muni became quiet and wondered as to how much inspiration he had received from the sage who had instructed him with so much of knowledge concerning the physical sciences and also the spiritual wisdom.

So Munivaro ! This is all our talk today. Now there will be some Vedic recital and then the sitting for today concludes.

19. Discourse on "The Celestial Sphere of the Moon and Nationalism" (Abridged)

Given on the 22nd August, 1969 at 8-30 p.m. in the Krishna Hall, Jorbagh, New Delhi. (Published in Book XIII, Discourse No. 1).

May you live long !

O Sages listen, I was just reciting a few beautiful Mantras of the Vedas, and you must be knowing that it is our birth right to do so. We always sing the praises of our Almighty father. Just as the beads make a garland with the help of a thread passing through them, similarly we make a garland of the Vedic Mantras with the help of the speech and mind passing through them. When the distance between the speech and the mind disappears they act like the thread and the thread gets connected with the inner spirit, and then we enjoy the taste of nectar which we get from the Vedas. But today my dear Mahanandji will also speak something, and so I shall not prolong my speech further, rather I would request my dear Rishi Mahanandji to express his feellings without any attachment or malice for any body.

Mahanandji ---

[illegible]

Revered Gurudeva, Dear Rishi Brethren and Gentlemen ! Today my venerable Gurudeva, after a long interval, has given me this oppoutunity, and permitted me to express my feelings without any attachment or malice, but the human society of today has been so much full of hateful tendencies that it will not be possible to avoid them while expressing my thoughts.

Universal Truth

Today I shall speak on two subjects - Universalism and Nationalism. Today when my respected Gurudeva was reciting the Vedas, a sweet description was being heard of the living beings on the Moon on the Jyestha (Antares) planet and on Mars. I do not want to go in detail of all the living beings. My revered Gurudeva stated a Universal truth when he said that living beings must be found where the five elements exist. Whether in this world or in any other, if the five elements viz. (1) earth, (2) water, (3) fire, (4) air and (5) ether do exist, there must be the presence of living beings. This is a universal truth -- this is Vedic truth, this cannot be refuted.

Today I have heard through my subtle organs that the man of today says that there is no life on the moon. But what has the man of today done there ? Our science in tradition says that Nariantak, the son of King Ravana, had a book of Apariti Science and he had also a manuscript which was called 'The apiriti travel to the Moon. 'But unfortunately all those books have been consumed by fire, and their authors also have all expired. I am ready to question what the man of today has known of Science. The man of today seems to feel that if he goes on progressing in science in this way he will surpass God. But man must drive out this thought from his mind. Today man easily becomes an atheist, but in atheism also he must take his stand somewhere. No doubt he says that all the world has come out of Nature, but he must also agree that there is some source of Nature also. Moreover, Nature is totally devoid of knowledge, and hence some other source of knowledge also must be accepted.

The science of today has prepared a machine to reach the moon. but it has not been able to put consciousness in that machine. When it will do so, it may be said that it has surpassed God. But it will never be able to do so.

The man of today is saying that he went to the moon and found no life there, but he must know that as yet he has approached only the northern part and that there is a cetain Krothkut line in that part, which man has not been able to cross as yet. When he will proceed further, he will find the existence of life there. As far as man has gone yet, there exist some particles of the air element only, and on going further particles of the water element will also be found. But it must be understood that there is a difference between the life on the earth and the life on the moon. There is the predominance of the earth element and the air element here on the earth, but on the moon there is the predominance of the water element and the air element. According to the Vedas and other scriptures, the life there is said to belong to the Pishach race. ´

Further it may be stated here that the man of this earth, full of the earth element in him, may not be able to live for more than six months on the moon, because he may get desiccated due to the predominance of the air element there. If, however, man may carry with him the essence of the required earthly elements there, he may be able to live, otherwise not. I may be prepared to state that in future man may be able to travel on the Moon, but as far as the other aspects of living are concerned such as agriculture, trade, erecting of buildings and opening of offices, these things will not be possible there for the man of the earth.

The chief food on the Moon

Now the question is what is the chief food of those who live on the moon as compared to the cereal which is the chief food of the men living on the earth. There also the chief food is the cereal which is produced there and which consists mainly of the air and water elements and is suitable for those living there. Just as the cereal of this place consists mainly of the earthly particles, similarly the cereal of that place consists of the particles of air and water and is suited to them. The next question is how long it will take for the men of the earth to travel on the moon. The answer is that it will take time. Man will not be able to attain much success if he makes haste in this, because there lie many hurdles in the way, for example there are vey high mountains, and it will be very difficult to cross them. Of course, man will be successful in finding out the right path, but this will require time. However, I need not discuss it further.

Predominance of Elements that exist in the Moon & other Spheres

I am always ready to declare that there is life on the Moon and there is life on Jupiter. In Mars the earth element dominates, and in Jupiter there is predominance of the air and fire elements. Similarly in the polar sphere there is the predominance of the Akriti and Aswani elements while in the Jyestha (Antares) there is the predominance of the earth and fire elements. Solar sphere is said to consist of the fire element. The Vedas contain perfect knowledge. As has been stated by my revered Gurudeva, this world rather the whole of Nature, by virtue of the Supreme consciousness, is automatically functioning within itself and is moving round its axis.

Today I have stated before my revered Gurudeva that the Moon in inhabited by living beings. The living beings are functioning there as a nation. They work there in their offices. They have their own amenities which are enjoyed by the general public there. If man, due to his imperfect knowledge, does not know all these, it is another matter. A man can say how he can accept that there are living beings on the moon, when the scientists of today do not agree to it. The answer is how the scientist of today can agree to it when he, as yet, has not reached that particular place and he himself does not know the facts. Now, if any body says how he can accept what I say as true, I would quote the following extract from the Vedas. [illegible]

i.e. There is light in the sphere of the Moon. Living beings and (the eleven) Rudras are also there. In order to have the desired chain of generations it is necessary that the living beings should take to travelling.

I am saying this on the authority of the Vedas, and not from my own experience. There is no use asking what I have seen through my subtle organs. I have already expressed the Universal truth that wherever the five elements exist, living beings must be present there. What element is prominent where and what are not is another matter As regards the question how many souls do exist in the creation of God, it must be known that as God is infinite, Nature is infinite, so is the number of souls also infinite.

The substance of what I said today is that we must always accept the universal truth and should try to combine our intelligence with the Supreme Consciousness so that, we may be successful in this world and others as well.

Now I am going to end my speech today. If my revered Gurudeva would allow me to speak tomorrow, I shall putforth some more facts about this and other worlds. My words often seem to contain bitterness, but it is so, because they are realistic. Realism generally carries bitterness with it, though such is not the case with my revered Gurudeva. He has the capacity to convert even bitterness into sweetness, and this is the difference between him and me. But I must stop now with the permission of Gurudeva.

Guru (Laughingly) O Son, your words are beautiful. Bitterness is yours, no doubt. But it should be avoided. It is harmful for the society. However, you were talking about the moon. Do the scientists of today say that there is no life on the moon ?

"Yes Sir".

"On what ground do they say so !"

"They speak according to their instruments."

The outer line of the Moon

Guru - So they speak this on the strength of their instruments. But after a considerable time they will come to learn that there is life on the moon. The currents of life are not easily available. Where the body, line of thinking and eating habits of beings are not quiet favourable, there the perception of life comes after some time and after considerable travelling has been done. But, however, you stated that they have reached a certain spot in the northern part and there, you also stated, exists a certain line. Now that line has been named in the Vedas Swanit, which is said to be the Akruti of the moon. The place where the gravities of both the earth and the moon join together has been called Sombhuk. similarly, the place where the gravities of the moon and of a certain other celestial sphere named Sombhuk Nidhik join together is called Manantanit line which I shall describe later sometime when describing the meeting lines of various other worlds. O son, time is needed to have a detailed knowledge of all these. Man may be successful in getting all this knowledge, but when ? This you may be able to tell tomorrow. There is however one more point in this connection. In the past, whenever there came a time suitable for having a full knowledge of the moon, it would so happen that a world war would occur. This happened recently at the time of Mahabharat, and earlier at the time of King Ravana, and in Satyayug at the time of King Hiranyakashipu, and still earlier at several times when the materialist scientist made preparations to travel on the Moon, on Mars, on Mercury or on any other planet, a world war took place. This is usual.

O Son, only God knows what will happen in future. Now the question is what is the benefit of going to the Moon. There may or may not be any benefit. But it is the natural desire of man to try to know the unknown. This is true in the spiritual field and the material field as well. Now, the time is over today. You will be given some time tomorrow.

(Discourse given on the 23rd August, 1969 at 8-30 P.M. in Arya Bhawan, Jorbagh, New Delhi)
(Published Originally in Book XIII, Discourse No. 2)

O, Sages, I have just finished reciting some beautiful Vedic hymns as usual. Yesterday my dear Mahanand held some beautiful discussions, but when I think over the depth of the Vedic knowledge I come to the conclusion that however learned a man might be, he in comparison to the Vedas, is just like a ray of light before the sun. Not only in Science but in any field of knowledge man can not say with precision that he possesses full knowledge of any subject whatsoever. A man may be proud of the speed with which he can travel to the other planets, but God had endowed man with the faculty of mind which travels with such a speed that no scientist can ever measure or even think of it.

My dear Mahanandji will today speak about the planets. But before that, I would like to say how extra ordinary and uncommon the Lord is. A man is often inclined to think that he is the maker, the father of a nation. But however exalted - even a king he might be he is always liable to fall down, he may at any time be overpowered by his lower instincts, and may go astray. But look to the Lord, Look to his creation. How regulated, how controlled every thing is. Nothing can go astray. All the planets are moving about but none can collide with another.

My dear Rishis ! In the Vedic hymns recited today, there was a description of the creation of various beautiful worlds, their functioning and their dwellers. How excellent and mature is the knowledge of the Vedas. It is the duty of everybody to hold discussions and make investigations over this knowledge. I do not like to speak further. Now, my dear Mahanandji will kindly speak on how does Nature function in its own way.

How all contradictions disappear.

Mahanandji -- My revered Gurudeva, Brethren Rishis and Gentle-men ! How kind my revered Gurudeva is. He has again given me an opportunity. How beautiful was his talk just now ! His discussions on the greatness of the Lord gives us an opportunity to know that our knowledge is imperfect and He alone is the store house of perfect knowledge. I stated earlier that today we all have come in the realm of Nature and here all sorts of isms such as Yogism, humanism, nationalism, sciencism, knowledgism Conventionalism, Brahmism, Selfism etc. are spreading. But it is for the man to think that he must discard conventionalism. When man enters into the interior of Science he finds that there are no contradictions. When man enters into the Yoga, there too he finds no contradiction nor any ism. Contradiction disappears. Nature and the Supreme Soul are both such that when man takes shelter in the lap of either of them he becomes free from all contradictions. But there is one thing. In taking shelter of Nature, contradiction, no doubt, disappears, but pride takes its place while in the shelter of Yoga, neither contradiction nor pride remains, rather humility appears.

How one man contacts others through physic waves

The man of today thinks that he possesses the knowledge of making machines through which he can transmit his speech and image far away and can also react to other planets, but when one thinks of the greatness of God's creation, one comes to the conclusion that His creation is far superior, because the seed of the knowledge possessed by man today was already given to him by God when he was born. A man is going on his way, and another man comes through another way and calls the former by his name and they come closer. This could be possible by virtue of the ethereal waves passing between them. And why is it that a third person does not talk to the former. It is because the ethereal contact is not made with the third person. Just as, when a man makes a machine and transmits his voice through it then his voice is received by that machine only which is connected with the former machine by means of the waves. But it must be remembered that God has given man the faculty of mind by virtue of which two persons millions and millions of miles away may be capable of getting in touch with one another through the medium of physic waves.

When the man on earth will be able to see those living beings on the Moon ?

The man of today may enquire whether he will be able to see with or without his instruments those beings living on the moon and working in the offices there, and whether he will he able to travel on the moon with the help of his instruments. I had answered these questions long before that the man of the earth will be able to see those living on the moon with or even without the help of the instruments. But man will not be able to understand their speech.

I said yesterday that it is possible that man may manage to remain there alive for as long as six months if he carries with himself certain necessary elements from the earth, and it is not possible to live there for a longer peiod. However it is not impossible for a soul to live there in a subtle body. Such a soul can live even in the Sun.

As regards the journey of man to the Moon, I must say that I am highly pleased to know that man has reached the outskirts of the Moon and has gone up to the Mandhuk line. The scientists of today are

also a kind of Yogis, who care little for their lives and are ready to embrace even Death in search of truth, material truth of course.

Similarly the Yogis also do not fear Death, in search of spiritual truth. Thus, both the scientists and the Yogis are fearless as far as death is concerned, and this is a source of pleasure to me.

Scientist of Mars who visited this earth about 120 times :

Today I want to speak something about Mars. Man should go to Mars. Much of the life streams there on Mars, such as the atmosphere, the food-stuff etc. are similar to those of the Earth, because there the earth element is in abundance. But the knowledge of science of the inhabitants of that planet is far superior to that of the inhabitants of the earth. There is a scientist named Somnanik in Mars. One of his machines named Sanbhuti has been travelling to this earth and another named Sombhawali has been travelling both on the land and the water of this earth, Those machines are so powerful that the scientists of this earth will not be able to make such machines for even next hundred years. There is another scientist of Mars named Saunik. His machines with scientists have come, moved round this earth, gathered information and turned back some 120 times.

But I need not speak much on this, except that the scientists of Mars are great. Now, I want to say something about the scientists of the Moon. On the Moon there is a scientist named Swanin He sends his machines to the Shanakriti planet and has established contact of the Moon with that planet. His machines are also capable of coming to this earth. But I need not go in details regarding this. I am telling all these so that the scientists of the earth may realise that they are not the only scientists. All such spheres of this universe which are inhabited by living beings have such beings in them who are well versed in material science and spiritual science as well. Even on this Earth, there have been very great scientists from very early times, for example in the time of king Hiranyakashyap, science was so advanced that Prahlad the son of Hiranyakashyap reached the Polar sphere. How Prahlad went there is another matter which I may discuss some day if my revered Gurudeva allows me to do so.

I was just talking on the subject of science. We must know that Nature begets disposition. Just as when a child approaches its mother, streams of milk automatically come out of her, similarly when you will know the ingredients of Nature and will be able to combine them with one another, kind mother Nature will let out her secrets to you and you will be able to make various sorts of machines. In the machines used today for going to the moon, there are certain valuable ingredients. But there are even more valubale ingredients known as Swanagriti Aswani and Trigan Anath, which when combined together will produce electricity having waves thousands of times more powerful than those of the electricity now in use.

Our old scientists combined the various ingredients

Now the point is that there should be scientists who may be able to combine the various ingredients.I remember, in this connection, an incident which happened when I was a student and lived in the Ashram of my revered Gurudeva. My revered Gurudeva once ordered me to go to the Ashram of Maharishi Bharadwaj. When I reached there I found Maharishi Rewak and Maharishi Pippalad present there. They had reached there to have a discussion on Brahman (The Supreme Being) and Prakriti (Matter). When they began their discussions I also reached that place. But I also found that a science laboratory was there, where various ingredients were in the process of being combined together. There were also students getting training in these subjects. Maharishi Bharadwaj was teaching the students and was saying, "You must know this science and also practice it, but you must not indulge in it, because ultimately it leads to corruption. You should try more to acquire the knowledge of Brahman."

Our Rishis possessed both spiritual and material knowledge :

On hearing this from Maharishi Bharadwaj. I was highly perplexed and came to my Gurudeva and asked him why Maharishi Bharadwaj was saying so, when in the world, science was the source of development of the human being. As much as science progresses so do the amenities increase. My revered Gurudeva then said, "Not son, it is not so. Maharishi Bharadwaj said so, because the inner spirit of the man develops with the knowledge of the Supreme, and the development of the inner spirit is

thousand times more necessary and more important than the material scientific progress. Our Rishis have been possessing both the Supreme knowledge and the scientific knowledge generation after generation. The knowledge of the material science is not far from him who possesses the knowledge of all his three bodies viz the causal body, the subtle body and the gross body. A material scientist can travel in his machine for a limited space only, but a Yogi, in his subtle body can travel in all the planets, unaffected by fire, water and air, and hence it is easy for him to travel to the Moon or to the Sun.

But the man of today says that this is simply a matter of imagination. Had this been true such Yogis must have been available at present. But he does not know. Such Yogis really do exist even today. They live in the deep caves of the high mountains, and they perform the above mentioned journeys and keep quiet. If, however, anybody says that he wants to see such Yogis in the high mansions and palaces of the city he must know that it is not possible. A man can find a Yogi, only when he feels within himself a real appetite- a keen desire to meet a Yogi. But today a man has only the desire to enjoy carnal pleasures, then how can he hope to find out such a Yogi-such a Rishi - such a soul in a subtle body ?

How materialism makes a man noxious ?

It is also said today that the non-vegetarians have reached the moon, but the preachers of non-violence cannot even cross a mountain. Beautiful ! It must be remembered in this connection that the material science is connected only with the mental cultivation of man and not with the inner spirit. Materialism makes a man noxious. It is only when man enters the field of conscience, when he tries to learn the science of self-consciousness, then he realizes what tremendous harm he has done to himself by adopting a non vegetarian life.

A journey to the Moon or to Mars, no doubt has been possible as a result of science, but it is not so subtle a science as to be affected by the eating habits of man. As far as the question of combining the various ingredients is concerned, it is not related with vegetarianism or non-vegetarianism. That is quite a different matter. The eating habits of man do effect him when he seeks the knowledge of a more subtle science - the science of self. A man cannot hope to attain the knowledge of self and then of the Supreme Self unless he adheres to the principles of "Ahinsa Paramo Dharmah (Non violence is the highest virtue).

I may mention here that my revered Gurudeva millions of years before, gave me the knowledge of these ingredients, their waves and their combinations through which any one can reach the Moon, But why should I go there ? I do not see any benefit in it. There is no difficulty in my going there. My path is clear, but what is the profit therein ? It is only the consciousness of the Supreme which is profitable, and this consciousness is extending in all directions, and it is only the knowledge of this consciousness which is unavoidable for me.

(Mahanandji then switched over to Nationalism and Communism of which Nationalism is being omitted here and his thoughts on Communism are given below)

It is said that the systems of Government prevalent in the various parts of the earth do not appear to be efficient. Some people of India say that the public of Sarvang (i.e. Russia) is very happy because there is a communist Government. But is it really so ? Are there not two classes of people in the Communist states viz. the rulers and the ruled ? And is there not a vast difference between the living standards of those two classes ? Are not the rulers of those states provided with all sorts of facilities which are not available to the common man ? In light of the above mentioned facts how can any of the present communist states be truly called Communist ? Real communism can come out of the Vedic teachings only. The Vedas say that kshatriya should be the ruler, and it is the duty of the ruler to see that the Vaishyas function properly in the society. They do not accumulate wealth for their personal use. Their wealth is for the whole society and it is the duty of the ruler to see that the wealth of the nation is properly distributed among the masses and their requirements are properly met with. There is also, however, a note of caution, in this connection, for the ruler himself. He must not, on any account take over the duties of a Vaishya himself otherwise he himself might be a victim of the evils against which he has to keep guard. If the above-noted advice is implemented then not only the general mass but even the rulers themselves will feel happy. Vedic communism further says that rulers must be men of high moral standard, and only then waves of morality will flow in the masses, as a result of which there will

neither arise the problem of the accumulation or unequal distribution of wealth nor will there arise any problem of the teachers and the taught.

Now, my talk of today is coming to an end. But before ending it I would like to add that we are at liberty to make a journey to the moon or to any other planet, but if we desire to elevate our nation, we must do our best to bring in real communism. Real communism means Ram rajya, in which the king or the ruler earns his bread through his own labour, and does not depend for it on the state Exchequer. Now I seek the permission of my revered Gurudeva to stop here.

Guru - Excellent ! My dear Rishis ! Dear Mahanandji has today given a beautiful talk for the benefit of mankind and also a lot of information regarding the Moon. The purpose of today's talk is that man should take to the study of science and he should be free from pride, and that he should always think of the greatness of the Lord and submit to Him. Now, I shall finish after reciting some Vedic hymns.

20. Some prevailing fallacies and their clarifications

Extracts from some other lectures delivered by Brahamchari Krishan Datta and Rishi Mahanand Ji-through Brahamchari Ji (in trance)

Ghosts and evil spirits are legacy of sick mind

Yesterday, Mahanandji had a talk with me on ghost life and discussed that during his occasional visit to this world of mortals in astral form, he discovered some people, inspite of their right conduct were under the spell of some unknown and invisible power, which he believed as the evil effect of ghosts.

As I stated before, that this entire world in general is a manifestation of 'volition and resolve'. Reality consists in the world of ideas and the world, as we see around us in the imitation of that reality. Thinking according to their nature, all individuals make themselves happy or miserable. 'Fear' exercises a potent influence on the character building of a man. The presence of an evil spirit, is the presence of fear in an individual's mind. Those complaining against the wicked effect of evil spirits are haunted by fear and doubts which is a mental disease past cure.

Both philosophers and scientists assert with one voice that ghost is an illusion or fallacy, which can do no harm to human beings. Physical existence is possible only by mingling of five elements - earth, water, air, fire and space. There may be an incomplete form of life with the absence of fire-element which, is missing in these so called ghosts. In absence of any scriptural evidence or logical proof, the existence of ghosts can never be admitted. It will be foolish to brand some of the living humans as ghosts.

The word 'bhoot' (ghost) is suggestive of the past time, which is old and antiquated. However, as per its etymological sense, a bhoot may be one whose soul wanders in space before migration after premature death. Again a deed belonging to a world of past-time may be termed as 'bhoot'. But there are no convincing arguments to which a well developed mind may agree. I, pesonally, believe what Vedas say, and invariably, maintain that there can be no life without material; or physical properties.

Bhoot (ghost), therefore, is a synonym of 'Past'. A human being is also a ghost when he leaves his manly qualities and human attributes. It is one who is clouded with ignorance and carnal desires reducing all religious theories into meaningless verbal arguments.

The hearsay that evil spirits attack some people with the motive of revenge, cannot be taken into consideration. The will of a man is not supreme or absolute. It requires a divine recognition in all matters. To help or harm others does not depend on the sweet will of man. God's will exists behind all our actions. When a person, with all opportunities at his hand, is so incompetent that he can not harm others, how can a ghost without a physical frame of body prove itself harmful ? While recognising the sovereignity of divine decrees, in all physical events, we, as intellectuals, will have to reject all possibilities of such an existence of 'ghosts'.

Bhasmasura

Bhasmasura, an ancient rodomont, was gifted with power of burning others, in his hand-palm, but in absence of rational thinking, it proved fatal to his own life. Modern scientist with their atomic inventions of Maha-anu Trishenu, but without a discriminate use of the invented machines will never do any good to mankind. These instruments, apparently, are as beautiful as bangles of a girl, but really they

are poisonous serpents in their effects. The progress of atom ridden science, is an alarming signal of fast approaching death and destruction. This state of affairs is due to the absence of conscience from modern science. It is also because of the Bhasmasuric use of the scientific energy. Bhasmasura is a name for pride, arrogance, conceit and ego. It is the duty of all scientists to consider human interests paramount depleting pride, prejudice, material craze and cheap sentimentalism from it and adding compassion, toleration, cosmopolitanism and other human values to it.

Drinking of the sea in three draughts by Agatsya Muni

In Satyuga, a tatiri bird lived on a sea coast. Once her two eggs were swept away by the tides of sea-water. This shocked her. She planned revenge upon the sea by filling it up with soil grains. When Muni Agastya witnessed the bird engaged in the act of revenge, he made up his mind to punish the sea by drinking it in 3 draughts and making sea water saltish by discharging it as his urine. Thus he was able to save the life of the bird's eggs.

Munivars ! I happened to meet the Muni Agastya symbolical of a pure conscience. Maharishi Lomash and other scholars knew the Muni Agastya well and all of them say with one voice that Tatiri symbolises the human soul and the two eggs are the symbols of mind and reason. In this ocean of world, these two entities are so confused that they forget their duty, and therefore, the human souls tries to surmount the so called vast ocean with knowledge. Further, this soul passes through a state of advanced knowledge i. e. sense perception. Thus conscentious perception is an embodiment of the Rishi Agastya and his three drinks are knowledge, action and meditation. The one who masters the technique of these 3 drinks, can grasp the reality rejecting all carnal pleasure which are an immitation of that reality.

Who are pitars (Manes)

Munivars, A pitar is one from Vanprashthashram (the third period of life) who meditates upon God for the betterment of humanity without taking into account his own interest or convenience. These pitars propagate noble thoughts and act as torch-bearers to the novice bramhacharies (religious students).

The Angel and the Giant

6/64 The giant is one who destroys and the angel is one who protects others. The former fights with an object of ulterior motives before him; the latter, with a benevolent and charitable spirit has great faith in the sacrifice for others. In their war against evil, the angels are successful and the monsters fall out. The simple conclusion of this discussion is that one should determine to become a god by following the path suggested be Vedas.

The dispute between monsters and angels.

10/2 The ancient legend says that a dispute followed by a fight occured between the giants and the gods, at the time of world's creation. The two quarreling races owed their origin to Udichi (mother of angels) and Kudichi (mother of monsters). The trouble reached its climax on the ownership of a jar of nectar obtained by churning the whole sea. This dispute was settled in favour of the angels by Vishnu who passed on the pot of nectar to them, cutting Rahu - a giant into two parts.

My dear gentle and refined persons, the struggle between monsters and angels is not new phenomenon but has its origin in the distant past. In fact it is a dispute existing between right and wrong, pure and impure, refined and crude, reason and passion. The nectar is nothing but the infinite knowledge derived from the fountain of vedic hymns and incantations which is a lawful share of the gods, who often visit this world of mortals in the human form and spread their knowledge for the benefit of mankind. They light the lamp of knowledge in others and supply the fuel of noble thoughts. The mortals absorb the greatness of these accomplished personalities and act in accordance with the verdict of their teachers. Thus the cycle of a better thinking keeps on moving.

Let me elaborate the distinctive qualities found in angels and monsters, as set by the great rishis Vyas, Kanad, Gautam and Kapila in Dwapar. In fact goodness is a common merit of all angels who churn up the ocean of this world and obtain the substantial element of knowledge. The ascetic attains a spiritual ecstasy by self introspection and ultimately reaches a stage where he gets united with the truth

or God. The evil-minded monsters can never avail of the nectar of immotality as they do not lead a life of virtues. The cream of penance, sacrifice, dedications and devotion is beyond their reach. All of us should lead an ascetic life and leap into immortality by a nectarial bliss.

Shiva and his Tabor

7/23 Once my dear Mahanandji related to me how the mother Parvati started dancing when Lord Shiva played upon his tabor. The musical notes coming out of the Tabor served as the rules of the grammar which were modified later on by Maharishi Panini.

Allergorically, nature (Parvati) has to dance at the tabor (desire) of God (Shiva). It was Bramha and not Panini (soul) who studied the notes of Tabor and was able to write the great Vedas containing an enormous fund of knowledge, which is a beacon light to the whole of man-kind.

21. **Ahalya and Gautam**

4/67 'Gao' is the name of the earth which is made fertile by moon-shine in night. Ahalya stands for night, earth and soul; moon symbolises Gautma. The legend of Gautma and Ahalya which relates to the abduction of the latter by the King Indira is a long metaphor. The Valmiki conception of Ahayla for night, therefore appears to be correct and precise. It can be illustrated by the following allegory :

Darkness is the decoration of night. Like a devoted wife who offers her jewelled body to her husband, night presents her jewel of darkness to her husband - moon. At this transaction of ignorance; the angels are highly pained and they request Indra (Sun) to kill moon (Gautam) and wed Ahayla.

Rama's meeting with Ahalya in the forest bringing about her deliverance as narrated by my loving Mahanandji justified the vedic conception of Ahalya in which she has been termed as earth. In fact, Rama, the master of modern science techniques had advised Nikhada (fisherman) to reconstruct his State on progressive lines by cultivating Ahalya or soil. It is wrong to say that he kicked Ahalya, a rishi's wife. A Kshatriya King like dutiful Rama could never have behaved like that.

During night when one rests on the bosom of night. Ahalya or soul contacts God and on waking one feels fresh or vigorous not because of rest but because of that divine meeting which alone is the source of energy. In this way, Ahalya (soul) derives strength, light and philosophy by slipping into the laps of Renu (night).

What is Narada and Ghandharvas (Demi-Gods) ?

There has been a great rishi called Narada, but it is a name of God and also a name of human mind. A well controlled and concentrated mind is always at the service of his master with a fickle harp in his hands. A demigod is a symbol of intellect. Blessed is that ideal life in which passion and reason are well balanced.

A nation replete with wealth can never be happy it the people are not wise. Wealth accompanied with balanced reason is, always, used in appropriate projects for national interests.

Munivars, I deviated from my discussion of the word Vishnu, which is a substitute of human soul. A sublimated soul discharges many unseen waves which fuse in Bramha and thus attaining to a Bramhic conciousness, the soul achieves perfect bliss of deliverance never migrating into mortal frame.

The long and short of today's speech is to recognise the importance of knowledge which, when attained, can enable a person to cross this vast ocean of world. Gita says :

Nahi gyanen sadrasham pavitra mitra vidyate
tat swayam yogsam sidha kale-natmin, vindati

Sheshnaga

Another significance of Sheshnaga [a green serpent]

The five mouthed Sheshnaga is nothing but the 'own self' of a person and its five hoods are - passion, anger, avarice, infatuation and vanity - each can lead him to the embrace of death, if not controlled well. Human soul, if not affected by any one of the five foes, can also rest on the comfortable 'Sheshnaga' - the bed of Vishnu.

The real meaning of Ganesh

The real meaning of Ganesh or the word Ganpati has appeared in vedic literature time and again. Ganpati as his name suggests is one who is reckoned as the leader or the head of his flock. Another interpretation of this word is one who is held in high esteem.

Ganesh in human form was a son of Parvati and the emperor Shiva, the ruler of a state in Himalyan regions. Ganesh was a title also, given in the ancient times. Quite different and authorised is the vedic definition of this word.

Ganpati, branchatte, Vishwayate Rupayane - Really speaking a Ganesh is one who observes 'Ganeti' and detachment and is affected neither by infatuation nor jealousy. Ganesh possesses the divine quality of a strong sense of smell.

Growing worried about her son's strong sense of smell, Parvati told her husband that due to the excess of smelling power, her son was distinguished in the divine merits and due to the same might be in different to sex urge which springs up from Rajoguna and which is an essential feature of a young boy.

I have seen that in Tretayuga when Lord Shiva and Parvati used to train Ganesh in spiritual knowledge. Parvati recognises Ganesh as an extraordinary genius.

The duty of every individual is to cultivate the power of toleration in his character. The smelling power of Ganesh is nothing but a sense of forebearance which ought to be cherished by all mortals. The learned have said that one who tries to harm others ruins oneself. Entertain, therefore, healthy feelings and noble ideas about others.

When Lord Shiva desired to know the conscience and the true self of his son, which had made him so indifferent towards sex matters, it was very ably pointed out by Ganesh himself who told his father that being born of the learned parents, he was inclined to lead a noble life of very high character in which there was no allowance for low actions or cheap thinking - arising out of passion, anger, avarice, ego, infatuation. Be healthy, pure of mind, speech and action to subjugate the darkness of ignorance.

A child is made pious by the imprint of 'Om' on his tongue. This Om, a name of God, is bedimmed or fades into utter insignificance with the advancement of age when a person falls prey to carnal desires. This 'Om' should, ever, inspire our life.

How to save from sin ?

Since passion is the first and the major cause of sinful acts, it is advisable to kill it by keeping a childlike innocence and purity, If one looks at a woman as one looks at his mother, all sexual crimes will cease to exist and the mind will attain divine purity.

The repeated articulation of the Gayatri Mantra establishing a holy communion with the goddess Gayatri shall be returned with her motherly affections, wishing a noble life for all of us.

Lord Krishna & his Investigations.

In the meditative state of mind, Krishna thought over many obscure and occult topics of Vedas, which opened for him the new vistas of knowledge. He used to get up early in the morning long before sunrise when he repeated 'Gayatri Mantra' under star light. Yajna was a regular occurance among his routine work which, too, acted as a teacher for him. His research on the significance of 'ahuti' (offering in the fire) which contained ghee, rice and other fragrants, made him generalise that the smoke rising up from the altar reaches up to the sun and spreads in space. Thus it has a universal effect.

Munivars, Krishna obtained many root-skills and original techniques from this research. He learnt 'Rushini' and Rudhenu from earth, Sanketu from Air, "Trotita Jata' from water. With the knowledge of these discovered items or skills he invented an instument known as Subhoshmani which could amass the atoms in space. From the atoms so collected, he manufactured another machine namely. Suketu which could collect the atoms of high frequency such as 'Trisrenu' simplifying other inventions.

22. **Ayurveda in the age of Rama**
[a system of treatment]

From the skill, known as Ayurveda, a Yogi (ascetic) can examine the working of a human mind and predict the specific time of death.

The diet taken by a pregnant mother gets converted into the juice which passes into the lockets of liver where it acquires a matured substantiality.

What is the ornament of talented wisdom ?

Below our Kantha or throat exists the heart-wheel which consists of a nerve known as Surita.This nerve, further develops into a wheel, with the help of Turina and Mighiran nerves. Here dwells the talented wisdom of man, drinking the essence of vedic learning. This essence, the cream of all knowledge is the ornament of talented wisdom which enshrines in our mind and enables us to discover a scholarly speech. This rare genius cuts down the threads of a conceited and simulated way of thinking.

A sunray known as vaishnavi has its influence on the womb of a mother and it shapes as well as nurses the foetus in it.

The ideal-routine in period of pregnancy

As per scientific and Ayurvedic law, a mother should be in a cheerful state of mind entertaining pure and noble feelings. With a view to make the child noble, conscientious, special efforts should be done three months after pregnancy takes place. Simple diet, high hopes and intellectual talks have a concrete and positive effect on the foetus in the womb.

In the 4th month of pregnancy a baby gets the imprints of his parent's accomplishments and in the 5th a mother, as per a scientific theory, by her refined thinking, beautifies the vision of her child.

In the sixth, an infant imitates the mind of his mother. His sacraments or influences of previous birth make him witty or stupid. Again in the 7th, the noble thoughts of mother enshrine in the conscience of a child and the eighth month is the period of infusing genius in a child's brain. The qualitative improvement is hereditary.

The whole nervous system of our body consists of 72 crore, 72 lac, 10 thousand, two hundred and two nerves, which are under the influence of Pole Star, sun, Jupiter, Uchanga, and Machang. These nerves have also a wireless contact with many metallic and primary substances. The ascetic can know present, past and future by studying these nerves.

Lord Christ learnt lessons of Ayurveda from Virandl

Christ learnt the knowledge of Ayurveda at Kashi in India from a hierophant known as Virandi.

Lakshmi, the mother and Sombhama, the father of Manu desired the pregnancy at a time when 'Rohini' Pusya (Lunar mansions) and moon could exercise a direct influence on the womb. Their desire metarialised and Manu was born to them.

Birth of an Adhiraj and a great scholar

The pregnancy established at the time, when Chitra and Pusha (lunar mansions) meet together, is always fruitful with the birth of an Adhiraj; and that one taking place when the moon eclipse is shadowed by Pusha, the birth of an erudite scholar of veda is certain. Om Trati when Rahu exercises its influence during the eclipse of some planet, the birth of a lewd and lustful son is certain. In Tonsure ceremony a child should be administered a compound drink of Madhu and Paagni.

Somavrati, Annama Prati, Prati apus manah praye
Astam padarthani rudo maha charam avreti
pavakcham mamra asti suprajah.

In Tonsure, pure water mixed with Sehadei, Bamha dandi, mamvagnim kashni and giloya is considered very propitious to wash the hair of a child. Below the roots of hair exist a web of 101 veins connected with the surture in the head. These medicines will nourish and actuate the surture which is a controlling station of the human body.

Taking medicine for one year before copulation

A mixture of Shankha Rekha, Pratima and Bramhadandi, should be taken with milk for one year. Besides, as per Rishi's advice parents should strictly observe Bramhacharya before indulging in amorous activities for an issue. Ayurvedic knowledge is the Bramhagyana.

Beads in human tongue and their relation with moon

40/110/11/112 In my talk with my child daughter, who was very eager to travel upto moon and Mars, I disclosed to her that there are 182 beads on the tip of human tongue in a direct communion with the moon. There are also some pores allied to different types of medicines and various flavours. To achieve a perfect knowledge of these pores an instrument known as Chidrabala shall have to be manufactured with an energy equal to those pores in the tongue. This obscure knowledge will also unriddle the mystery of the moon simplifying the process of its journey. My daughter desired to know the details of these pores so that she could be as perfect as moon attaining a zenith of pleasure.

Munivaras, it was an obscure but interesting querry, which I explained in detail. Like pores in the tongue, there is also a pore in the front of mouth palate. In a practice of uniting these two pores, the passage of the heart is opened. This cavity of heart is the external source of pleasure and enjoyment. This source may bring a spiritual joy in an inert state and may, some times, fetch divine pleasure in a conscious state of mind. This is a hard and uncommon practice which is undertaken only by spiritual practitioners.

Ayurvedic literature of 9 lac years old.

While massaging an ointment on her forehead, my daughter asked me again, the purpose and usefulness ot such a massage. She wanted to know the ingredients of the substance used in it. I told her that by applying five medicines - Agar, Sagar, Sonat, Shankvela and Chandan to one's head, one can intensify his wisdom.

These rare medicines with the natural and potent elements of sun and moon, can convert the descending movement of the brain into an ascending order. Due to this sublimating process of mind, one is constantly benefitted by moving towards excellences and cultivating puritan ideals and ultimately furthering the cause of union with God.

Who is the Master of Ayurveda ?

A perfect master of Ayurveda is one who apart from his knowledge of vedas, is always found busy in opening new vistas of knowledge during his research in this direction. Human interests are paramount with an erudite scholar of Ayurveda.

Ayurvedic knowledge is Brahmagyana in the real sense.

My research has established this fact that the knowledge of Ayurveda is nothing but the knowledge of Bramha. It carries a man to the seat of Bramha and brightens his life. I had an occasion to derive the experience of diagnosis at the clinic of the emperor Ashwapati. It gave me a new ray of light and experience. I was astonished to see the miraculous effect of a medicine, which is useful in the after effect of birth when the bladder known as 'Manojis' in the womb of the mother is seriously wounded. This medicine which I discovered and studied well under the supervision of Ashwapati, possesses an elastic quality and can act as a thread to stitch the so called injured bladder of a childing mother.

Unsurpassed and worth investigating herbs.

A plant herb known as Kratika has three elastic properties separately present in its three parts. Its root keeps power to grow, its body to contract, its leaves to expand. All these three parts should be

mixed in half weight with kukak, a medicine which has a root with ascending property and leaves of descending quality. The mixture of these two herbs should be heated and again mixed with the Akrat or Anat substance of gold This preparation containing all the five elements, should be taken with water. It should be prescribed for my daughters. It purifies blood, beautifies complexion and strengthens the lungs.

A perfect diagnosis

In a correct diagnosis, a close test of lungs, eyes, tongue, heart and nerve beating is essential. If the eyes appear red, it is a symptom of the break of Bramcharya. The green tinge in eyes indicates the overflow of semen due to excess. If the top of nose assumes an ugly shape, it shows that his Bramchacharya or chastity is under the pressure of wind. If the tongue appears pungent and blueish, it denotes the intensity of phlegm. If the three nerves record the presence of soman and manyavat, it concludes the excess of Bile. Ayurveda is a vast subject in which diagnosis is indispensable, supreme.

Medical examination of female genitals.

Eyes are the first and the brain is the secnd to discover the cause of a woman's barrenness. Tongue, nails and nipples should be closely examined. The front of urethra will have to be tested to see if it has become bluntly inactive devoid of reaction and erection. I am in a mood to concentrate upon a supreme knowledge of Ayurveda.

As per the knowledge of Ayurveda one must study well choleric passion of a woman which can excite her genital by giving it a particular shape known as Kran-gati and which may necessitate coition. A cheerful disposition and simple diet are a death knell to all passionate urge. Purity of thinking and simplicity of food is a necessary condition to observe Bramhacharya. The formation of blood and marrow in body and sharp vision of eyes depend on the quality of diet we take regularly.

Puttreshti Yajna (Sacrificial ceremony for a son's birth.) and medicines.

A herb -- 'Kathakuta' growing on mountains, blooms with the white flower, keeps one thousand insects in the lower part of its root. Its body is white blue and leaves look like pun sagati, sweet in its root and bitter in its top, this herbal medicine has to be mixed with another medicine known as 'Shankha Anuvat'. Its flower looks like the flower of an Almond plant. It has a bitter bark although its root is replete with 'Baka' a tasteless juice which is also known as Akrata. The three doses of its leaves, bark and root be mixed with the five of that of 'Kirkir' (a herb I have already mentioned) to make a perfect 'Astanga'. A leaf-like cake should be prepared of this substance and be kept in an earthen pot to absorb its poisonous properties. This refined medicine has a curative effect on all gynocological troubles of uretha, eyes, Anawat (a vein) and other physical deficiency, if administered for a peiod of forty days. The panchang and the trigat are other preparations like Astang. I had studied all of them alongwith the other skills of Ayurveda for 84 years before I (Shringi Rishi) conducted 'Putreshti' Yajna for the emperor Dashrath. This Yajna can be successfully performed only by a master of Ayurvedic knowledge. Only a few erudite scholars of this science know this therapy by which ailing organs of the human body viz. eyes, ears, tongue etc. can be cured.

Diagnosis of Dashratha.

Before setting up a yajna shala or the place for sacrifice of 'Puttreshti', I examined king Dashratha well and examined closely his 'Akrata-Dwar' one of the ten entrances in human body each haunted by a deity. The two eyes are consecrated by Jamdagni and Vishwamittra. The front of ear and that of nose is enshrined by Bharadwaj and Ashwani Kukar respectively. To purify them, one has to know these different medicines which are named after their names. Accordingly they are called Jamdagni medicine, Bhardwaj medicine and so on. These medicines have different therapeutic range.

In Puttreshthi, in addition to other articles, the fuel (wooden-slices) of aak, shami, Jatamansi, Trikata, Chandari (Anubhuta Samubhuka) Anikrata are required. The alter basin in Yajnashala be shaped as vaginal canal of woman and that too of the same size as the vaginal canal of the woman desiring a

son. The smoke and odour created by such a sacrifice can cure all diseases and deficiencies of my barren daughters. This is a miracle of Ayurveda which can't be mastered in a single span of human life.

Diagnosis of the wives of Dashratha

I, (Shringi Rishi) had also availed the occasion of examining perfectly all the three wives of Dashratha. On the basis of Ayurvedic knowledge, I had to see the shape of their vaginal-canals without which, I could have never set up the desired Yajnasala. Though a disgraceful act, yet Maharshi Vashistha insisted upon their showing their vital organs to me, inspite of the reluctance of Arundati. In this way, I could set up three altars of three different shapes.

Diagnosis in one thousand pages

I recorded my experience of the so called Puttreshti in many articles. These commentries, compiled in a book, concentrate on various types of diagnosis, each covering one thousand pages, are missing. I doubt whether Mahanand ji (An unborn soul wandering in space since thousands years and casually interpreting the Bramhachari with its expositions and prophesies) shall be able to find out this volume which was written to realise the vastness of the subject.

Experience Research

Once in a dense forest, I spent a whole month in studying a medicine known as Kruka growing in the form of a plant. I chewed its leaf for a day and found that my tongue assumed a big shape, big enough to hurdle my speech. Thereupon I applied the bark of its root to my flabbed tongue. The poisonous effect disappeared, but when I placed its Bakli, beneath my tongue, it assumed a twisted shape due to the astringent effect. Its flowers nullified the effect of Bakli. On chewing the fluid of its stem, the fifth organ, I discovered that its delicious taste neutralised all previous flavours. What an inexpressible enjoyment it was ? Could I drink it ever ?

Susuka's name with Charaka

We ought to learn Ayurvedic knowledge which has been dealt with by Dhanavantariji and to some extent discovered by Charaka and Susuka.

Due to the State of emergency (robbing one's freedom of speech to some extent) I could not benefit you through my speech by a comprehensive discussion on Ayurveda. Tomorrow, if I avail the time I will discuss with you the Ayurvedic process of 'Kaya-Kalpa' (renewal of physique or rejuvenation) and Ayurvedic theories of migrating into astral and causal bodies. I have already discussed these theories with my dear Mahananda and my daughter.

Two experiments on tuberculosis.

Today, I will continue my discussion on Ayurveda, based on my experience I obtained at the performance of 'Puttreshti' yajna. While examining various medicines and drugs, I concluded that sensetherapy (to cure a sense-trouble by sense treatment) is more effective than any other pathy. A patient of consumption is infected with Kratik in his bones and to kill its germs the help of one's urine mixed with cow urine and dirt of ears, eyes, etc. is to be sought. These substances should be heated well before dosing a sick person. As per another method, all these rubbish items be mortered and heated well. Two medicine Sehadei and Gyankik should be added to make it more potent. A person suffering from tuberculosis should take it with cow milk and Ghee (clarified butter) mixed together. Besides, he should be active and energetic. This medicine, in its pharmaceutical process, requires courage and strong will.

To elevate and purify one's soul one should undertake Pavankotuka -- an asana or physical exercise to cool the mental agitation and to supress the feelings of lust. The pranayam (the process of restraining of breath at will) if done alongwith the said Asana, will add lustre to gold. The massage of the diluted solution of sahdei, yogadehi, shankuli, trikatam, achangani, nirsot for forty days lends beauty to human skin and creates an electronic sensation throughout the nervous system.

A mortered mixture of Bramha Ketuka, sarpketu, virudha, kirkit mixed in one's urine, is beneficial in as much it transports the human soul into a super state of ecstasy, if taken regularly for a period of forty days. Lord Dhanwantari and Ashwanikumars in India have verified its effect and the former has recorded its statistical account.

Urine - The Great Alchemy containing gold and mercury.

Urine, a product of nature, is the best and perfect alchemy containing mercury, gold and salt in a desired proportion. Its merits have been recognised by Charka also.

Substitute for food

As fruits like Mosambi is a good substitute for food, there are herbs and drugs which possess a special property to quench hunger. Maharishi Bharadwaj has depicted such drugs in detail.Shankha Huli, Sarpketu, morkik, trikat, nidhinant, Aghuot are mixed together to obtain a syrup which is a complete diet and an antidote to hunger as the Panchang of pipal can remove poisonous effect of snake bite. The so called panchang enhances blood circulation in the human body. These medicines have to be taken with proper precautions failing which they may cause reactions.

Mahanand attained an astral body

My dear Mahanandji, regularly took for 14 years the 'somarasa' after taking 'panchang' of Jalvraksha, kirikit, pipal and trivaat and passed into astral form of his body. The soup of the aforesaid herbs prevents the formation of excreta in stomach, and body keeps assuming a fair colour.

Samu gatyam namo vachani karatyam bramhe Aknoti Rewaha

A cure for barrenness

In Ayurveda, there are effective medicines to cure female barrenness or loss of fertility due to some inherent or acquired defects in the body. As per Ayurvedic science there are five kinds of barrenness, technically known as Kramghanu and the rest as Achang Righ. Most of them are curable with the help of Ayurvedic herbs, as I suggested yesterday. Today, I give you another formula of six drugs known as Aghughuta, Singharit, Achari, Nidhinascha, Adhuroti, Swarnanuanat. These medicines should be mortered well and a drink known as somrasa be prepared of it. This is an effective tonic creating 'Tridhi' in human blood, if taken in its full course of forty days. My daughter knew the working of all these drugs very well and enjoyed a Shastric discussion with me which was essential to institute further discoveries in this direction.